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First Congregational Church

NORTH ADAMS, MASSACHUSETTS

ADDRESSES AND PAPERS

PRESENTED AT THE

DIAMOND JUBILEE

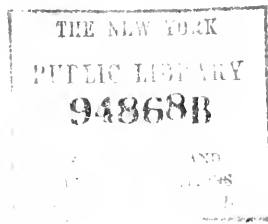
1827 - 1902

MAY 11-14

“Remember thy congregation, which thou has purchased
of old ; this Mount Zion, wherein thou hast dwelt.”

[1903?]]

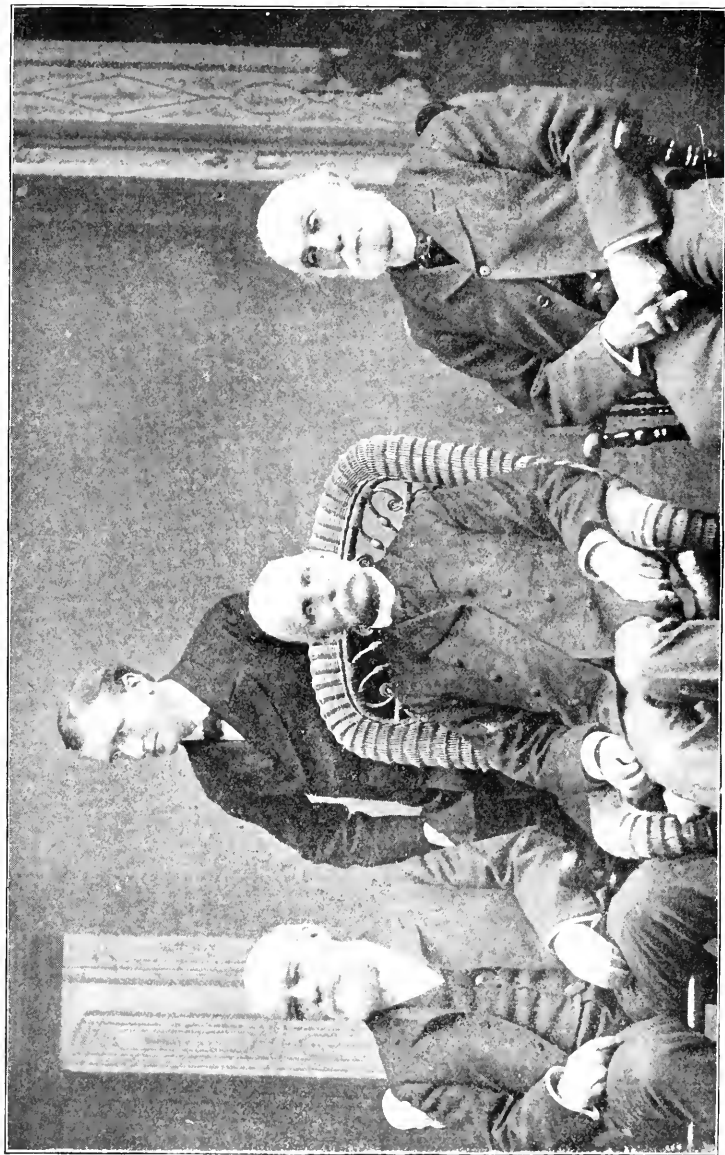
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THE ADVANCE PRESS
North Adams, Mass.

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ASTOR LENOX AND
TILDEN FOUNDATIONS
R L



Gladden

Tenney

Pratt

Munger

PASTORS PRESENT AT THE DIAMOND JUBILEE

INTRODUCTION

Long must the memory of the seventy-fifth anniversary of the North Adams Congregational Church linger as an inspiring influence in the hearts of all who participated in it.

Careful preparations had been made for the celebration of the anniversary. A committee had been appointed over two years before to gather materials for a history of the church. As the time of the anniversary drew near special committees were appointed to look after details and they did this work most faithfully. The weather was ideal throughout the anniversary week. The Berkshires were clad in their freshest and most beautiful garb as if to welcome our returning friends. Every living pastor of the church was present. From widely different sections former members of our church family returned. The days were crowned with the happiness which comes from the renewal of old ties of friendship and affection.

The feeling of the community and of the denomination at large can be best appreciated in the light of the following extracts from the local and denominational press, which the anniversary committee request me to insert in this introduction: The North Adams *Daily Transcript* of Saturday, May 10, said editorially:

"The event will be one to command attention not only of the religious world, but of every denomination and those of no denomination in North Adams. The history of the city has been closely associated with that of the religious

Adams North Transcript 20 May 1940

societies which have grown up with it, and the city cannot afford to underestimate the influence thus exerted.

"Much will be said during the celebration of the ability and fame of those who have been at the head of the church, of the pastors who, both here and in the churches to which they have gone from here, have taken high rank in the religious life and thought of the country. But most of all there should be remembered at this jubilee time those who, sitting in the pews on Sunday, have taken part in the business life of the community on the other days of the week. For it is the influence of the church on the daily life of the community that makes the anniversary an event to be heeded by North Adams as a whole.

"Few communities have been built up more exclusively by men who were devoting a part of their attention to the church as well as to other interests than North Adams. At the present time to a large extent those who are prominent in the community life are prominent also in church work. It is this which gives the event so much more than a denominational significance, and makes it in the broadest sense a community affair."

An editorial in *The Evening Herald* for May 12 used these words:

"The anniversary celebration of the Congregational church is of interest and importance to the entire community.

"If there is one thing that strikes a stranger who comes to this city more forcibly than another it is the existence of a concord and co-operation among the various church denominations, such as is seen hardly anywhere else in New England.

"If we are not mistaken, this is largely due to Gladden, to Munger, to Coyle and to Tenney. If this friendly feeling continues to grow as it has in the past, in 75 years more all denominations, Catholic and Protestant, will be united.

"Another thought that strikes us forcibly in a hurried glance at this diamond jubilee is that whilst in itself that

period compared to the breadth of time itself is like a grain of sand on the seashore, yet it comprehends a most momentous epoch in history. When this Congregational church was established, communication between towns was by means of common dirt roads. Seventy-five years ago was a time of unhygienic dwellings; of bungling surgery and unalleviated pain; of human slavery; of toothless old age; of unlighted towns; of ox-wagon teams and stages; of tallow dips. Magazines, books, carpets, curtains, pictures, gas, coal and bathing appliances were luxuries. The wonders of electricity were unknown. In most respects there had been little advance over the centuries and centuries preceding. Thus the 75 years which the church has existed have been the most momentous of any similar length of time in the world's history.

"Another thought that perhaps may be appropriate to the occasion is the fact that the church has not always had smooth sailing. It has seen its troubles, its hardships and its extremities. And in the case of institutions, like that of individuals, these develop character. The church or the person who has always had material prosperity knows very little about life and is scarcely fit for its duties and responsibilities.

"And one more thought. Few cities indeed have had the rare advantage of having both a Munger and a Gladden in their midst. Some have had the one, and great cities of course have many preachers of the highest eloquence, but none can boast of having two such gifted men. Their enlightened knowledge and teaching and their progressive thought have made its impress upon the entire city and no one can fail to observe it. Moreover the present pastor is a man of the same pattern as were the others. It is a record that has hardly a parallel.

"One more thought and the last. This anniversary celebration is another proof of the truth of the remark that the good men do live after them and is not always interred with their bones as Mark Antony said. The portraits on the walls of the church and the tender allusions to former

church workers are the best evidences of the value of a well spent life. These honored names left something better and more lasting than wealth and it is gratifying to know that their work has not been forgotten.

"North Adams ought to be proud of the Congregational church ; proud of its history, of its faith ; proud of its work under difficulties ; and proud of the men it has had as pastors, no less than of its broad and scholarly present pastor, whose heart beats for humanity, Rev. Mr. Tenney."

The *Congregationalist* for May 26 printed a picture of the four living pastors upon its cover and under the title "A Notable Church and Pastoral Succession" said :

"When a church has builded itself into the life of a community to the extent that is true of the Congregational church in North Adams, Mass., its diamond jubilee becomes an occasion from which all the churches of our order may draw wholesome lessons. Elsewhere we report it more fully, and on our cover page we place a picture, taken last week, of all the living ministers who have stood in pastoral relations to the church. Any church might be expected to prosper which has had in succession as its leaders Washington Gladden, Lewellyn Pratt, Theodore T. Munger, the lamented and brilliant John Patterson Coyle and William L. Tenney. Differing widely in their personal characteristics, these men were one in their large conception of the function of a church. As a result the North Adams church has exerted a continuous and powerful influence upon the city. The hospital, the library and the rare spirit of Christian fraternity among all denominations are due in no small part to the breadth of the faith and the constancy of ministry to human need which this church has always illustrated. It is not a case where ministers alone have made the church strong and useful. It has been blessed with good timber in the pews in such men as Judge Robinson, Colonel Bracewell and Deacon Perry. The North Adams church stands today as a convincing proof of the possibility of yok-

ing liberal theological opinions with warm spiritual life and intense zeal for the world's salvation."

Not alone will this anniversary volume be a visible memorial of this most important event in the history of the church. The children of Dr. Yeomans, Dr. Russell, Dr. Crawford, and Rev. Mr. Paine have presented their fathers' pictures to the church and the pictures of the remaining pastors will soon hang upon the walls of the chapel as a token of the love of those to whom they ministered.

A beautiful memorial window to Dr. Yeomans, illustrating his favorite text, "Behold the Lamb of God," has been generously given by his one surviving child, Mrs. Louisa Yeomans Boyd of Harrisburg, Penn., whose gracious presence at the anniversary was such a source of happiness to those who revered the memory of her father.

Mr. John Parkhill of Fitchburg, as a token of his appreciation of his visit to his old church, has presented the church with an individual communion service.

But with all these abiding tokens of the chastened joys of anniversary week, let us pray that the stronger faith and completer service of the church which is to be, may be the most enduring memorial of the heroic faith and Christ-like deeds of the men and women whose lives have been made so real to us by means of our Diamond Jubilee.

May the record which this volume contains awaken in our children not only a righteous pride in the church of their fathers but also courage to battle for the church of their children.

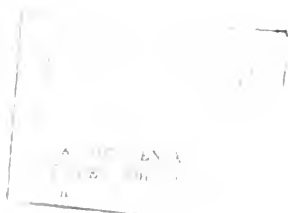
WILLIAM LAWRENCE TENNEY.

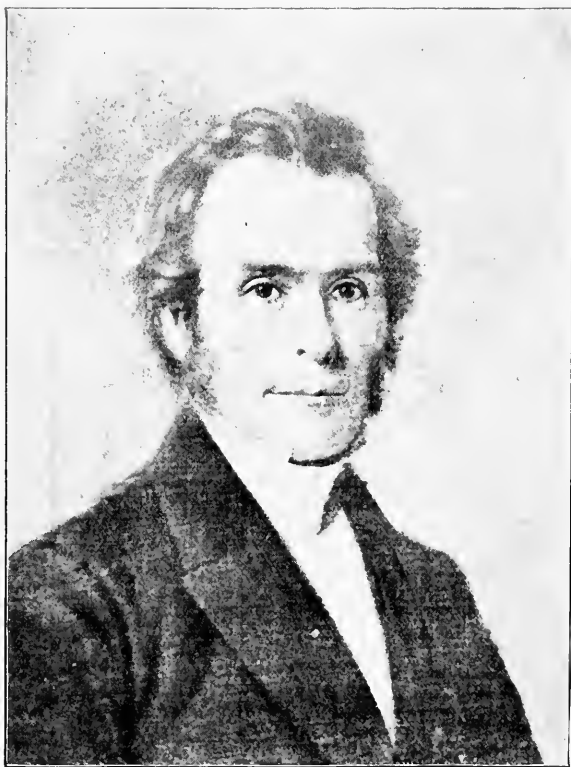
The Parsonage, North Adams, Mass.

November 20, 1902.

PASTORATES

REV. JOHN WILLIAMS YEOMANS,	1827—1832
REV. CALEB BRANCH TRACY,	1832—1834
REV. ALVAH DAY,	1835—1836
REV. EZEKIEL RUSSELL,	1836—1839
REV. ROBERT CRAWFORD,	1840—1855
REV. ALBERT PAINE,	1856—1862
REV. W. HENRY MCGIFFERT,	1863—1865
REV. ADDISON BALLARD (Supply),	1865—1866
REV. WASHINGTON GLADDEN,	1866—1871
REV. LEWELLYN PRATT,	1871—1876
REV. THEODORE THORNTON MUNGER,	1877—1885
REV. JOHN PATTERSON COYLE,	1886—1894
REV. WILLIAM LAWRENCE TENNEY,	1895—





1827-REV. JOHN W. YEOMANS-1832

PROGRAM

SUNDAY MORNING, MAY 11, AT 10.30

SERVICE PRELUDE. "Largo." *Handel*

HYMN 333. "All hail the power of Jesus' name!"
(Sung at the organization of the Church, April 19, 1827.)

INVOCATION. The congregation joining with the Pastor
in the closing confession:

"Almighty God, unto whom all hearts
are open, all desires known, and from
whom no secrets are hid; cleanse the
thoughts of our hearts by the inspira-
tion of Thy Holy Spirit that we may
perfectly love Thee, and worthily mag-
nify Thy Holy Name: through Christ
our Lord. Amen."

OLD TESTAMENT LESSON. Isaiah 35.

ANTHEM. "Te Deum." *Blumenschein*

NEW TESTAMENT LESSON. Hebrews 11:1-10—32 to Ch.
12:2.

ANTHEM. "Round About the Starry Throne." *Handel*

RESPONSIVE LESSON. Psalm 116.

GLORIA.

APOSTLES' CREED.

OFFERING.

OFFERTORY CHANT.

OFFERTORY PRAYER.

HYMN 499. (2d Tune.) "Rise, my soul, and stretch thy
wings."

(Sung at the installation of Dr. Russell.)

PRAYER. Rev. Addison Ballard, Acting Pastor of this Church from February 19, 1865, to April 1, 1866.

HYMN 630. "I love Thy kingdom, Lord."

SERMON. Rev. Theodore T. Munger, D. D., Pastor of this Church from December 11, 1877, to November 4, 1885.

ANNIVERSARY HYMN. (Tune Hursley.)

Our Father, from whose hand the years
Fall, laden with our joys and tears,
We come to Thee with memories
Hallowed and sweet, of other days.

Here at this altar raised to Thee
By those who served Thee faithfully
In deeds of love and sacrifice,
Let incense of remembrance rise.

Now to our spiritual sight
Reveal the Holy City's light,
And all who, leaving care and sin,
Have through this gateway entered in.

We praise Thee, Lord, that on us all
The blessing of their lives doth fall,
We praise thee that it is Thy will
The work they planned we should fulfill.

Abide with us! pour out the wine
For us anew of love divine,
And so this house of Thine shall be
Reconsecrated unto Thee.

—Mrs. E. A. McMillin.

SERVICE POSTLUDE. "Allegro." *Volckmar*

SUNDAY SCHOOL, 12.30 P. M.

In place of the regular lesson, brief addresses by Franklin H. Whitney and Mary Hunter Williams upon "The Story of Our School" and "Sunday School Memories."

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN
ENDEAVOR, 7.15 P. M.

The story of the Young People's Association organized during the pastorate of Dr. Gladden, by William W. Butler. The story of the present society organized during the pastorate of Dr. Coyle, by William Ritchie.

SUNDAY EVENING, MAY 11, AT 7.30

SERVICE PRELUDE. "Offertoire." *Wely*

HYMN 637. "Oh, where are kings and empires now."

(Sung at the dedication of our present Church.)

INVOCATION. Addison Ballard, D. D.

SCRIPTURE LESSON. Revelation 21.

ANTHEM. "Fear not ye, O Israel." *Splecker*

PRAYER. Rev. Theodore T. Munger, D. D.

ANTHEM. "The Radiant Morn Has Passed Away."

Woodward

OFFERING.

HYMN 390. (4th Tune.) "Rock of Ages."

(Sung at Dr. Crawford's installation.)

A REVIEW OF THE HISTORY OF THE CHURCH. Rev.
William L. Tenney, Pastor of this Church since Oc-
tober 1, 1895.

ANNIVERSARY HYMN.

BENEDICTION.

SERVICE POSTLUDE.

The spirit of friendship is the supreme manifestation of the spirit of Jesus in society.—*Dr. Coyle.*

MONDAY, MAY 12

A day for renewing acquaintance with old friends and
the hills.

The mountains ! the mountains ! we greet them with a song,
Whose echoes rebounding their woodland heights along,
Shall mingle with anthems that winds and fountains sing,
Till hill and valley gaily, gaily ring.

—*Dr. Gladden.*

TUESDAY AFTERNOON, MAY 12, AT 2.00

"DAYS OF AULD LANG SYNE."

George French, Senior Deacon, presiding.

DEVOTIONAL SERVICE.

HYMN 273. (2d Tune.) "In the cross of Christ I glory."

REMINISCENCES. Dictated by Edwin Rogers during the winter of 1900 and 1901.

HYMN 630. "I love Thy kingdom, Lord."

(A favorite hymn of Edwin Rogers.)

OUR CHURCH BUILDINGS, THEIR CONTENTS AND CARE.

Deacon James E. Hunter.

THE MUSIC OF THE CHURCH. Deacon George W. Chase.

THE PATRIOTIC RECORD OF THE CHURCH. Capt. J. Q. Irwin.

HYMN 753. "My country! 'tis of thee."

THE DIACONATE.

Rev. George A. Jackson

SOLO. "The Lord is my light."

Allitsen

Silas R. Mills of Northampton.

THE LONGEST PASTORATE OF THE CHURCH. Rev. Lyndon S. Crawford, D. D., son of Rev. Robert Crawford, Pastor of the Church from August 20, 1840, to September 28, 1855.

THE DEDICATION OF THE PRESENT CHURCH.

Rev. Addison Ballard, D. D.

ANNIVERSARY HYMN.

5.30 to 6.30 p. m. Supper in the chapel for guests.

6.30 to 7.30 p. m. Reception in the church parlors, at which all the members and friends of the Church were given an opportunity of meeting former pastors, former members and guests.

TUESDAY EVENING, MAY 13, AT 7.30

SERVICE PRELUDE. "L'Esperance." *Papini*
(String Quartet and Organ.)

HYMN 633. "The church's one foundation."

INVOCATION. Rev. Thomas A. Emerson, D. D., son-in-law
of Dr. Crawford.

SCRIPTURE LESSON. Isaiah 61.

ANTHEM. "Praise the Lord, O ye nations." *Randegger*

PRAYER. Rev. Lewellyn Pratt, D. D., Pastor of the Church
from December 7, 1871, to September 1, 1876.

ANTHEM. "Gloria." 12th Mass. *Mozart*

GREETINGS FROM OUR CITY. Rev. John C. Tebbetts, Rec-
tor St. John's Episcopal Church.

GREETINGS FROM THE PARENT CHURCH. Rev. Willis H.
Butler, Pastor First Congregational Church, Wil-
liamstown.

MUSIC. "Andante Cantabile." Op. 11. *Tschaikowsky*
(String Quartet.)

GREETINGS FROM THE FOSTERING COLLEGE. Rev. Henry
Hopkins, D. D., President-elect of Williams.

HYMN 228. "O Master, let me walk with Thee."
(Dr. Gladden's Hymn.)

ADDRESS. "Witnesses for the Light." Rev. Washington
Gladden, D. D., Pastor of this Church from April
1, 1866, to March 23, 1871.

PRAYER.

ANTHEM. "Hallelujah Chorus." *Handel*
Congregation stand. (Chorus, String Quartet and Organ.)

BENEDICTION.

SERVICE POSTLUDE. "Festival March." *Calkin*

WEDNESDAY AFTERNOON, MAY 14, AT 2.00

(In the Chapel)

THE WOMEN AND THEIR WORK IN THE CHURCH.

Mary Hunter Williams, presiding.

MUSIC.

DEVOTIONAL SERVICE.

HYMN III. "Come, let us join our cheerful songs."

TRIBUTES TO EARLY MEMBERS.

SKETCH OF THE LADIES' AID SOCIETY.

Mrs. Charles H. Cutting

SKETCH OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Mrs. John A. Rice.

HYMN 219. "From Greenland's icy mountains."

(Sung at the organization of the Church.)

ADDRESS. "Congregational Liberty." Miss Anna L. Dawes.

MUSIC.

TRIBUTES TO EARLY MEMBERS.

REMINISCENCES AND GREETINGS. From friends present
and absent.

HYMN. "Blest be the tie that binds."

(Sung at Dr. Crawford's installation.)

SKETCH OF THE WOMAN'S HOME MISSIONARY SOCIETY.

Mrs. David A. Anderson.

SKETCH OF THE WOMAN'S ASSOCIATION. Mrs. R. L. Chase.

ANNIVERSARY HYMN.

FIVE O'CLOCK TEA.

WEDNESDAY EVENING, MAY 14, AT 7.30

SERVICE PRELUDE. "Invocation." *Mailly*

HYMN 468. "Oh, could I speak the matchless worth."
(Sung at Dr. Gladden's installation.)

ANTHEM. "Hearken unto me, my people." *Sullivan*

SCRIPTURE LESSON. I Corinthians 13.

QUARTET. "God is a spirit." *Bennett*

RECEPTION OF NEW MEMBERS.

PRAYER. Rev. Lyndon S. Crawford, D. D.

HYMN 442. "Nearer, my God, to Thee."
(Sung at dedication of our present Church.)

ADDRESS. "The Fellowship of the Church." Rev.
Lewellyn Pratt, D. D.

HYMN 229, "Fairest Lord Jesus." (Reverse order of stanzas.)
(A favorite hymn of Dr. Coyle.)

SACRAMENT OF THE LORD'S SUPPER. Rev. Drs. Pratt and
Emerson officiating.

ANNIVERSARY HYMN.

BENEDICTION.

SERVICE POSTLUDE. "Grand Chorus." *Cappelen*



1877-REV. THEODORE T. MUNGER-1885

Dr. Munger on His Pastorate.

Deuteronomy 8: 7—For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills.

Psalms 125: 2—As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.

Psalms 137: 5—If I forget thee, O Jerusalem, let my right hand forget her cunning.

One motive that led the Hebrews to press on in their journey was the features of the country beyond the Jordan. Egypt had one great river that brought fertility by annual overflow, but it was not a land of brooks, and fountains and depths that spring out of valleys. There were mountains in the desert, but they were bare and awful and at times dark with tempests. The mountains described by the spies were vineclad and full of springs and brooks. And later, when they had fought their way across Jordan and driven out the Gentiles and won peaceful homes where every man sat under his own vine and fig tree, and there was none to molest or make them afraid, a passionate love for this country grew up within them that nothing could destroy. Exile only deepened it. As they sat by the waters of Babylon and mingled with them their tears, they pledged themselves to undying remembrance even if they should die in bondage.

This love of place is a very deep and sacred thing with us. One who has it and with it a thoughtful heart,

cannot refrain from speaking of home as the place which the Lord hath given.

I fear the sermon I am about to preach will be full of personality; and that I shall often break a rigid rule—hardly departed from in a ministry of almost half a century—and often speak of myself. And to begin with it—I will confess that the place itself entered largely into the history of the church while I was its minister. It was not merely that the region was beautiful and pleasing to me, but it entered into my being and became a part of my thought—shaping and coloring it and lending itself to me so far as I could receive it and give it back in words. I came here in need of strength and cheer—for life had gone rather hard with me in the few previous years—and I at once found them and more, in the region itself. And, so long as I staid, there was never an hour when, if there was weariness or anxiety or discouragement or trouble of any sort, I did not find relief in Greylock. It did not displace God, but I learned by experience what the old Hebrew meant when he said: “I will lift up mine eyes to the hills from whence cometh my help.”

In rehearsing the history of the church during the eight years I was pastor (for I shall not attempt to cover the other pastorates) I question whether it will be better to play the part of annalist and simply chronicle what was done, or to indulge in that tell-tale habit of old age—reminiscence.

A critical event occurred at the very outset, even before I became pastor, the question at issue being whether or not I should be installed. As the council became a matter of importance—far less to me than to the denomination—I will presently speak of it more fully.

My first visit to North Adams was on the 11th day of August, 1877. I was entertained at the house of Mrs. Butler on Bank street. The beautiful hospitality of that home, the Christian gentleness of Mrs. Butler and her sister, the morning worship together—all this I recall with tender gratitude. How sweet is the memory still of those gentlewomen in the hearts of some of you! In the afternoon of that day Deacon Jewett drove me—behind an excellent horse—down the valley as far as Williamstown, and I prayed that my lines might be cast in these places. Greylock, the Taconic, Hoosac—these were irresistible. The next Sunday was spent in the house of Mr. Thayer. A call followed these two Sundays, which I accepted, taking up my residence with you on the 12th of October. On the next Sunday I preached an introductory sermon. Not heeding how fearfully appropriate the text might be regarded if any gainsayer should see fit to make a personal application of it, I selected the 27th verse of the first chapter of First Corinthians:—"But God hath chosen the foolish things of the world to confound the wise." A history of the church during my pastorate would be incomplete if I did not give a full account of the council that installed me. I trust I shall not be misunderstood, especially as to my motive, when I say that this council was not only an event that gave this church notoriety, both in its good and bad sense, for a year at least, but it furnished a page in the history of Congregationalism in New England that will not escape the attention of the historian in future years.

Not far from the date of my settlement here, Canon Farrar's volume "The Eternal Hope" was published in London. No book of theology in the last half of the

century awakened so deep an interest as this. Many of more importance were published, but this aroused intense interest because it touched the deepest feeling of humanity, and also because it seemed to controvert the accepted doctrine of endless punishment. The subject was not a new one, but its treatment by a churchman was new. I do not remember that I had then or later read it, but the subject had long been in my mind and my opinions were fixed. The idea of the book was that those who die without a knowledge of Christ in this world may come to a knowledge of Him in the next world and be saved through faith in him. Stated briefly, and roughly, it expressed the hope that the heathen might be saved. Besides this, the book was overspread with the hope that the mercy of God was not exhausted in this world, and might reach throughout the entire region of the dead with restoring power. The book was not dogmatic, but dealt with a human hope; hence its power. It was visited with anathemas, and it was read with tears by those who had buried their dead without hope.

I refer thus at length to this book because the subject was not only in the air, but filled it. A short time before our council was called, the famous Indian Orchard council had been held, by which installation was refused to Rev. Mr. Merriam for "avowing his disbelief in an eternity of conscious misery for any soul." The rejection of Mr. Merriam—a man of the highest character—raised a ferment in all churches of all denominations throughout the country. A large majority of the Congregational ministers in New England sustained the council. A small but able minority regarded it as a reproach—holding that there was liberty of opinion within the ministry upon this sub-

ject. Besides, the age of humanity had dawned, and one of those subtle changes had begun to creep over the denomination, such as often had happened, through which old beliefs had been greatly modified or even discarded, and room was made for new or exacter truth. That this is possible and happens, is the glory of Congregationalism; it thus keeps pace with the unfolding world. The Indian Orchard council seemed to turn the tide of thought and growth backward. Feeling ran deep; the debate in the religious press was hot; in the secular press it was contemptuous. Sharing to the full in the feeling that the denomination had incurred the shame of a grievous blunder, and with a council awaiting me just at hand, the question arose what I should say. I simply said there must be no withholding of belief, no avoidance of the subject, no paltering with language, no hedging and no fear of possible consequences. I had heard from Dr. Taylor (of revered memory) in the divinity school this bit of advice: "Be perfectly honest in forming all your opinions and principles of action; never swerve in conduct from your honest convictions; if between them both you go over Niagara, go!" Being already in the rapids, and the roar of the Indian Orchard council ringing in my ears, I made up my mind to say what my dear old teacher would have gone over Niagara rather than say, and read a paper an hour long, the greater part of which was devoted to eschatology.

It is not necessary to rehearse even the points I made; I think I am safe in saying that the majority of our Congregational clergy today would assent to the positions taken. I simply asserted that all souls salvable will be saved; I rejected the opinion that the great masses of man-

kind are subjected to endless pains in the future world ; I asserted my belief that if, at any time, in any world, a sinner repented, God would forgive him ; I denied that the mercy of God was ever exhausted ; or that the grace of God would ever be withheld ; I denied the force of the governmental theories that demand eternal punishment in order to uphold divine justice ; and throughout I rested on eternal *hope* for all, but did not assert a positive belief. I had none then ; I have none now.

In the examination that followed, the point of question lay in the fact that I cherished a hope for which I had no belief. Here, I encountered the rock of New England polemics ; how can you have a hope without rational reasons for it which would be of the nature of belief ? It was not as easy to say in 1877 as now that we hope for many things and believe but few things. We feel today the mystery of the universe as we did not then. We believe in the love of God more positively, but many of the things we call *beliefs* we now refer to what Pasteur, the great scientist, called "a trustful acquiescence in the mystery of the universe." If one has what Pasteur had—"a constant aspiration towards the Ideal, and a deep conviction of the reality of the Infinite," such hope or trust far outweighs all belief. The belief wavers and changes ; the hope never. I had gone over Niagara, but I was more alive than in any previous moment of my existence. The heavens sometimes open to a man when he feels that, in a great matter he has done right. I find upon the leaves of the paper read—now yellow with time—these old and familiar lines :

"If I am right, thy grace impart
Still in the right to stay ;
If I am wrong, O teach my heart
To find that better way."

The favorable result of the council was due in a measure to the storm of protest against the Indian Orchard council—especially from the secular press. I do not mean that the council was frightened by it, but that it led them to ask if the Congregational churches count endless punishment as a prime factor in orthodoxy. But the result was more due to the eminent ability of the council. It embraced President Hopkins, President Porter, Dr. Glad- den, Dr. Buckingham, Dr. Crawford—a former pastor—Rev. George A. Jackson—a former resident—Prof. Perry, Deacon W. A. Plunkett, Dr. Jenkins, Rev. R. I. Billings of Dalton, Rev. Evarts Scudder of Great Barrington—all men of high standing, and two of them easily the first men in the denomination. The result was mainly due to President Porter, who contended that the office of a council was not to establish a dogma, but to examine into the fitness of a man to preach the gospel. President Porter and Dr. Bushnell were the first men in our Congregational body to open their eyes to the light of the modern world. The old dialectic, dogmatic age had gone and a new habit of thought had begun. I could not be justified in taking so much time in speaking of one incident of an installation—and that largely personal—were it not that the most important factor in the whole matter was the conduct of the church. So far as I have known the history of this church, it has always supported with truest loyalty all its pastors. I think it has never sent away a minister nor parted with one save with regret. Of course individuals may have indulged in criticism and even opposition—how could it be otherwise in so large a church, and especially in a church that busied itself in all matters pertaining to the welfare of the town? But the great body of the church has stood by its pastors in all the seventy-five years of its history.

One reason for this, however, is the fact that all the pastors (with one inevitable exception) have been men whom you could hardly treat otherwise. Dr. Crawford was a saint, an Israelite in whom there was no guile, a man whom one could only love and venerate. Dr. Gladden, bringing here his splendid powers in the full flush of his early manhood, a man whom it was impossible not to respect, with perhaps a slight touch of fear, for there was a combative element in him that came out when truth and right and humanity summoned it; but with all, a tender Christian faith that always prayed: "O Master, let me walk with Thee." In Dr. Gladden's ministry a certain sense of freedom and breadth and toleration took possession of this church that has never left it. He made my ministry not only possible but peaceful. In the intimacy of this hour, I may take the liberty of saying that there is no man in the country with whom, on all important subjects, I am in so full agreement, and in whose judgment I have so much confidence. His career has been increasingly strong and brilliant and directing. Few men carry more weight in questions of civics, or sociology or theology; and as for Christian faith and service, is it not voiced in his matchless hymn sung the world over? In this connection I cannot fail to mention one fact, for it is a part of your history, namely, that when he was installed here in 1866, Dr. Horace Bushnell preached the sermon by the joint invitation of Dr. Gladden and the church. Dr. Bushnell was without question the first man in the Congregational pulpit in the last century, but for a few years he was under a theological ban, and most of the pulpits in New England were not open to him. Dr. Gladden, who said only three years ago, "Had I not

found his books, I must have stopped preaching," wrote inviting him to preach the sermon. Dr. Bushnell hesitated lest he should compromise the young minister. Dr. Gladden was not a man to yield to such considerations. It should be kept in everlasting remembrance by this church that in 1866 Dr. Horace Bushnell preached the sermon at the installation of Dr. Gladden from Second Corinthians iv, 6, on "The gospel of the face." President Hopkins, who was present, was asked, "Is not that the gospel?" "Nothing else is the gospel," was his quick reply.

Dr. Pratt's short ministry did not disturb the current of influence that flowed down from that of Dr. Gladden. Catholic in his views, irenic in his spirit, dominated by the law of kindness, radiating good cheer, a faithful pastor and everybody's friend, he left you untimely—over-tempted by the bright shining of the college towers down the valley.

My acquaintance with Mr. Coyle was slight, but long acquaintance is not necessary to knowledge. A chance wind lifts the curtain, and one glance reveals all the beautiful chamber within. Absolute in his virility, he was feminine in the delicacy of his spirituality. In reading his book "The Spirit in Literature and Life", you would think him a metaphysical recluse; to watch him in daily life you would know you were looking on a man with whom it was "Christ to live" in the highest forms of that life. He once came to see me in New Haven—"so full of health," he said, "that he did not know what to do with it." Not long after he was tempted away from this paradise to what he knew would be a field of relentless difficulty—and that, I can imagine, was his reason for going; his nature and his faith demanded the hard and strenuous.

One dash at his work and in a moment all was over. When I heard of it, Milton's great line came to me :

“For Lycidas is dead, dead ere his prime.”

Mr. Coyle was a man of great ability—overweighted by a metaphysical habit, and living, if it were possible, almost too close to his ideals, he carried these ideals into actual daily life—forcing himself and others into a real acceptance of them by the very impetuosity of his faith. He had a passion for the ideal and sometimes came near forgetting that the practical and the possible are as sacred as the ideal; and that it is quite as easy to be mistaken in ideals as in what is practical and possible. Christ is no more one than the other. And yet what is wiser and plainer than these words: “There is no more of the Christian spirit in the world than there is of the Christ.” This is something which a man and a church will do well always to remember.

In looking over the salient features of the history of the church during my pastorate, the one I oftenest remember is the part taken by the churches of the town in providing it with institutions. For some reason—perhaps because it was divided into two very energetic villages each quite conscious of its rights and privileges—little had been done towards securing them. Neither village had institutions—as they are called—beyond schools, churches, and fire, water and gas companies. The village was so large and—may I say it—so much in evidence in the public prints—that this lack had become rather unpleasantly notorious. We had reposed too long on our laurels of Chinese labor and the Hoosac tunnel. Let it not be thought that I even intimate that the town was pervaded by ignorance. As a proof of the contrary let me say that

some time before 1879 forty copies of the Encyclopedia Britannica were sold in North Adams, thus providing a large proportion of the people with the most valuable book in the language. But the encyclopedia was not a library, and what was needed, by every consideration, was a public library and reading-room. Taking my stand on the ground of the Puritan New England pastor, who always had led the way in all matters of education and general welfare, on Thanksgiving day, 1879, I preached on the subject and met with the heartiest sympathy from the leading men of the village; of course all the women were even more enthusiastic. I think the men of the congregation were somewhat startled when reminded that North Adams had paid out \$5,000 for forty copies of Encyclopedia Britannica—enough to purchase 3,000 volumes and support a public library for one year; also that the high school required a study of English literature and history and there were no books on either subject in town. It was not, however, until 1883 that any action was taken; the subject, however, was much discussed and secured a victory for itself by its own inherent reasonableness, and let us say also by civic pride. On the evening of July 25, 1883, a company of about fifteen gentlemen met at the house of Mr. Witherell to consult in regard to action. They represented all churches, and thus at once all ecclesiastical features were excluded from the undertaking; and so, I think, it has continued until today. Yet it must not be overlooked that it is due to the churches of North Adams that it has both a public library and a hospital. I shall never cease to remember with delight and gratitude the rapid and energetic and harmonious action of this company of co-workers. It was a library and a reading-room that we ourselves pro-

posed to secure without waiting for some rich citizen to die before getting it. We acted on a political catchword then much used, "The way to resume specie payment is to resume." This bit of solid common sense became our motto and we began at once to act on it. Twenty of our number pledged a guarantee fund of a hundred dollars each; hired a vacant store on the main street, and before the month was out had a library and reading-room in full operation. It consisted of about 1,500 volumes of a library association not in active operation, the papers and magazines of the day and a librarian. It was open all day and evening and was advertised by an illuminated cotton screen—much the largest feature of the whole business. It was immensely popular, and was insured for one year by the guarantee fund. A fair on a large scale was immediately projected under the auspices of all the churches and indeed the entire community. I do not know how it is today, but twenty years ago North Adams became as one man when any matter of real public interest was undertaken. The fair yielded enough to support the library until the town assumed it, since when it has been as the eye to the body—filling it with light. We do not presume to say that the existence of the library is due to this church. It would have come soon without the aid of the church. All we assert is that this church was so responsive to its Puritan traditions that it responded with alacrity when they were brought to mind.

The part of this church in securing a hospital is at least equally honorable. Somewhat early in my ministry, a society of very young people of the congregation—children indeed—held a fair and came to me with the proceeds—a large fraction of a hundred dollars as I remember it—

and asked what they should do with it. I said: Put it into the savings bank for a hospital; sometime one will be built and yours will be the first money." Even so it was. For, I know not how long, the children's money—earned with their own hands—lay sleeping and growing in the bank, until the tragedy of the railroad yard threw upon the community a score of wounded men to be cared for and no fit means. The hospital followed—born of pity and civic wisdom, and already blessed by the unconscious prayers of little children. On the 29th of October, 1882, a collection in behalf of the hospital was taken up in all the churches—an annual custom. You gave at that time \$218.38 after a sermon that was at least faithful and to the point. May I, at this late day, commend you for a rate of giving that was large in relation to your means.

Now that I am upon this subject of institutions, let me say that during the eight years I was here, the attention of the church was steadily held down to this feature of our common life and duty. The Puritan conception was cherished. We stood for good habits, good manners and good laws. The state and the church were not alien or aloof from each other. We kept well out of isms, and passed over raw and crude theories of society that were bubbling up out of the depths as matters one side of a church but we insisted on law and virtue and liberty and toleration and established principles. Temperance came in for a large share of my attention, my constant claim being obedience to the law whatever it was; but I did not prescribe what the law should be. I learned here that there is no subject more difficult for the pulpit to handle than that of temperance.

In the main, I think I can say that we kept close to the simple facts and truths of the gospel and tried to get down to the central idea of it rather than stray afiel for new themes and startling theories. I must confess, however that I left Calvinism and its distinctive theories, one side, and I contrived to work in so much of modern thought and discovery that when I left the church you were not behind the age and, perhaps, were on the advance line of it. I strove, at least, to teach you to think, and even more strenuously to believe. It would cut me to the quick if I were forced to feel, as I stand here today, that I had unsettled the faith of a single soul; and it would be equally painful if I were forced to feel that the faith of any I had ministered to had not been quickened and enlightened and enlarged.

One of the pleasantest things to remember is our part in the observance of "Children's Sunday." When I came here in 1877 its observance by the churches of the country had not become common. Here and there a church kept it—but fitfully and independently. I cannot recall if you had observed the day before my coming. However it was, we lifted it into a sacred festival, and I strove to honor it by preaching a written sermon.

How beautiful is the memory of that June festival of flowers! How tender was the blue of the sky, and with what whiteness of glory the clouds floated overhead, carrying the blessing of Greylock to Hoosac! All the beauty of leaf and blossom that could be won from garden and mountain side, roses and larches, lilies of the field, and laurel from beyond the tunnel, palms from the south and violets from the meadow, woven emblems of love and hope for the long since dead, and tender memorials of children gathered into the Garden of God—all these were

brought into the church and piled about the pulpit and chancel with a profusion that had no limit, save room to contain it. We have striven to imitate it in the city. What can hothouses yield to compare with the slopes of Greylock and the glens of Hoosac? The sermons I preached on those recurring days I brought together in a small volume which I still look at occasionally as a mother looks over the toys and dresses of her dead child; for are not they to whom they were spoken dead to the childhood in which they listened and have passed on into the world of hard work where the flowers are fewer and the memories are wet with tears instead of the sacred dews of morning.

Having referred to a published collection of sermons growing out of "Children's Sunday" may I speak of another small volume of addresses that is the joint product of the church and the pastor; for so they may be regarded. It happened in this way. President Hopkins—always kind to me and to you—referred in a lecture given in our church one winter evening, to the value of courses of preaching. The same night I outlined a course of lectures to young men and preached nine on consecutive Sunday evenings. They happened to get into print and I do not cease to be astonished at the fact that they are still in demand, especially at Christmas, by anxious fathers who regard it as a literary panacea for incipient wildness and good-for-nothingness in boys. But whatever good it may have done is due to President Hopkins and this church; for without both it could not have come into existence.

But Berkshire is a good breeding place for books—as the salmon seek the cool pools among the hills. The sky, the air, the brooks, the in-door winters, the out-door summers, the quiet and seclusion—all force one either to dream

or idealize or speculate ; imaginary voices beyond the mountains call for some answer, and one tosses them a book. So it worked with Dr. Gladden and he is even now keeping up the habit here formed. So it would have been with Dr. Pratt had not Williams called him to come over and teach others how to write books. So also it worked on Mr. Coyle to the extent of two weighty volumes.

All this would be irrelevant, were it not that whatever a pastor does or says or prints belongs to the history of the church.

I hope you will not think it fanciful if I say that there is a tinge of sentiment in the church life of Berkshire. It is a good thing and should be cherished. It is seen in the New Year sunrise meeting—distinctly a Berkshire institution, originating, I think, in Stockbridge, and first held here in 1874,—four years before my observance of it. The day, as I recall it, well symbolized human life—in the morning praise and thanksgiving and joy in life ; in the afternoon a funeral ; in the evening a wedding ; such is the round of our days and years. The memory of its observance here returns with the day ever since ; the walk to church over the crisp snow in the faint light of dawn ; the unwontedly crowded room ; the greetings that are prayers, the outgoing of heart to heart, the re-consecration of life to life's duties, the renewed pledge of fidelity to the church ; the hymns—tender and triumphant, the walk home as the sun steals up behind Hoosac and illumines Greylock ;—if I forget all this and those who joined me in it, and if I cease to feel its impulses and its sacred beauty, let my right hand forget its cunning. It is in such hours that we touch heaven.

History, as Carlyle tells us, grows out of and is chiefly made up of persons, not events. So this sermon could in no sense be deemed historic if I did not speak a word at least of a few of those whom we best knew in our day. The earlier history down to Dr. Crawford's time is—like the early chapters of the Bible—rather chaotic and legendary; the pastors even are like Melchisedek—having neither beginning of days nor end of life so far as the records show. Of one only can I speak from personal knowledge—Rev. Ezekiel Russell, whom I knew in the fifties when he was rounding out his ministry in Randolph in this State. He was a man of sound learning, of intellectual ability far beyond the average, of relentless orthodoxy, but a man of warm and generous feeling—a Puritan of the first order; a man whose rock-like strength was yet full of kindness and good will. But who that are here think of him now? During my pastorate he—by previous agreement with Dr. Elihu S. Hawks—preached his funeral sermon. In some things the two men were alike; each was loyal to his profession, and served his day and generation under a high standard of duty.

I will now speak briefly of a few whom we best knew while I was with you who have gone hence.

One of the first to greet me was Edwin Rogers. What he was at first he was to the last. He had the musical temperament, the reformatory spirit, the Puritan conscience tempered by extreme geniality, a man of refined tastes, of infinite humor, of unceasing activity, and—if there had been nothing else to serve the same purpose here he would have kept North Adams from being a dull town. He was a good man; he loved things that were true and high, and the city is not quite the same since he passed away.

I pass to another type of man as I refer to Deacon Hunter. How true it is that sometimes a man pervades a community and fills it with his virtue. He becomes a standard of goodness. He regulates men's thoughts. No man questions his motives or his conduct. He is unassailable and unimpeachable. There were no two opinions about Deacon Hunter. A Scot of the best type, his racial traits inexpungably fixed and yet with none that one could have wished absent; keyed to the note of kindness, generous to a fault, his voice and manner testifying to inborn and inbred courtesy and bearing witness also to an inward faith too deep and too real to need words to declare it. If ever these walls or windows commemorate your own dead, who are worthy to be so remembered, let it be Deacon James Hunter, for one, who fills the place. Thus, being dead, he will yet speak to you, and remind you what it is to be a good man and a good citizen.

A very different man was Mr. Perry, who has just been taken away from you. I have no need to speak of him. Deacon Hunter was a true Scot; Deacon Perry was a genuine American. Intensely active, absorbed in business to the last degree, he was never too busy to serve this church, and in how many forms! Certainly in every form did he serve it except in preaching, and that he could have done had occasion required, for he was a man of good education and high intelligence and a profoundly religious nature. How thoroughly did he build himself into this church! How deeply did he love it! What a debt of gratitude does it owe him! And how tenderly is he remembered and respected by those who labored with him here year after year, as I did, with naught that I wish might be forgotten!

I cannot forbear naming today Judge James T. Robinson. He was not a member of the church, but he was too great a man not to be religious. He was cast in a large mould. He shared to the full the New England conscience. He not only believed in political righteousness, but he strove for it in that company of anti-slavery men, who won their ends and saved the Union, not by blindly following ideals, but by practical wisdom, which is the ideal of idealism. This group of statesmen, of whom Judge Robinson was the chief representative in Western Massachusetts, and the most brilliant orator among them all, will stand as the purest and wisest set of men in the political history of the country. But the part he played in the first few years of its strenuous beginning had no commensurate fulfilment in later years. He might have gone high up in place, but stopped short in a newspaper office, fighting over his early battles after the issues were closed. But this was not all. As judge of probate in Berkshire for thirty-three years he became the friend of the widow and the orphan, securing for them justice and adding to it the quality of mercy. He was the best loved man in Berkshire and was counted a friend in almost every household, for he probated the wills of more than a generation. For myself, these hills over which I used to walk with him in all seasons and weather, are not the same now that he is not here; and the pathos of it is all the deeper because already he has become a fading memory, and many of you have no knowledge whatever of the man of the most brilliant gifts who ever lived in this city.

I would like to name others did time permit; Dr. Lawrence, kindest of friends and best of household doctors, a true professional man, who honored his profession in

serving humanity; Mr. Freeman and Mr. Johnson, men of large affairs, but not too busy to go to church every Sunday, men of generous ways and good manners and kind hearts. Nor can I forbear speaking of Mr. Bracewell—also a man of large affairs; big-hearted and vital to his finger tips; a commanding and moving force wherever he was; immersed in business, but alive also to the Kingdom of God, and himself a humble believer in Jesus Christ as his Master; the truest of friends and full of kindness to all men. We fail to measure the loss of such a man to the church and the community until he is gone from us.

There is another of whom I would say a word, whose memory stays with us as sweet as the flowers she so loved. In Mrs. Swift there was the rarest combination of gentleness and strength, of the ideal and the practical; so pure that she hardly seemed to touch the earth, but so human that no duties were too lowly if they might assuage the troubles of others; beautiful in person and with manners born of the soul—both the outward signs of an inner life fed by water that flowed from under the throne of God. She always seemed to me a spiritual miracle and yet most human. What a soul returned to God when she left you! What a servant of humanity was lost to the city when she no longer labored on its charities! What an example of beautiful womanhood faded upon earth when she went to heaven!

Nor will I close without paying my tribute to the memory of my dear friend, James Paul. If he were alive—old as we are—we would climb Greylock tomorrow. If such a thing is granted to the dead, he still haunts those heights as of old. James Paul was a remarkable character. I think he could be best described as an embryonic poet

and a full born saint. He was simplicity itself. There was not a false note in him. He was not broad except heavenward. Whatever he loved and believed in, he did with an intensity that knew no bounds. Pure in life and heart, and seeing God in all nature—especially the hills and woods, and in little children; a humanitarian to the extent that he loved his neighbor better than himself; so devoted to his ideals that he treated his external life with neglect—a day in the woods was better than two in the fields, and yet he was not indolent; dwelling in the peace of God and in God himself;—so I remember him and think of him along with those of whom Christ said that their angels do always behold the face of the Father in heaven.

There are others who, like those I have spoken of, were a part of the history of this church, of whom I would like to speak if there were time; but the hour is nearly over. How pathetic the recollection of them today! How does everything except what was good and dear die out, leaving in our hearts only gratitude and love and honor!

In closing, I would say that if I were to name the chief characteristic of this church in all its history, it would be—a deep interest and quick responsiveness in all matters pertaining to the welfare of the community. This indeed may be said of all the churches here, among which there has always been a sincere fellowship and no rivalry. But this church, although not deeply rooted in the Puritan soil—being only seventy-five years old—has not lacked in the Puritan sense of responsibility for the general well-being of the town. Few communities have been more thoroughly dominated by the churches. The pulpits have shaped public sentiment and guided public action. In fulfilling

this true function of a church, our own has not been a laggard. Whenever a call came from the people for any good thing or any high service it has not been the last to respond nor the first to give over.

If I might close this rambling chapter of reminiscence with a word of exhortation, it would be a summons to even a higher degree of devotion in the same line of public service. For what else does the church exist but to make the people in and about it better through its own way;—to fix high standards of conduct and hold the people up to them to teach them to live by the eternal laws of love and righteousness; to fill it with a true sense of life—its nature and its destiny; to breathe through it a spirit of reverence toward God, and to teach it to hate evil and to love goodness?

Our Lord said in regard to those about Him, "For their sakes I sanctify Myself." He could do nothing for them; nor for the world except as He had sanctified Himself; then He was full of saving power. It is not different with us. Here lies the secret of Christ, and of the church, and of our individual lives. It is a small question as to what we do or do not do; the real question is what we are. The world is full of theories and schemes for overcoming evil and securing better conditions; this may be well enough and even necessary, but it does not fill out the Christian idea. The first and last work of a Christian is to make himself good as the only possible condition of making others good. There are some things in our religion that change—in form at least, but this never changes and will forever remain the same,—even as the pure fountains in these hills will always send out sweet waters.

May such be the history of this church in the future as it has been in the past,—conquering the evil about it in the name of Him who sanctified Himself in order to sanctify others.



THE FIRST HOUSE OF WORSHIP
Dedicated November 11, 1828

The Young People's Association of the Congregational Society

A SKETCH WRITTEN BY MRS. W. W. BUTLER FOR ITS
20TH ANNIVERSARY, 1889, AND READ BY W. W.
BUTLER AT OUR 75TH ANNIVERSARY.

This association was formed nearly twenty-one years ago under the pastorate of Dr. Washington Gladden. The causes which led to the formation of such an association, it seems to me, are best represented by the words of one of its first members, who has said that the main factor in calling the young people together was "that the young people thought that the best things in their lives belonged to the church and that their best efforts should be directed toward the support of the church."

The object of the association was to promote the religious, mental and social welfare of its members. The permanent officers consisted of president, vice-president, secretary and treasurer, all of whom, with an executive committee of four, constituted a board of control which subject to the supervision and approval of the association, directed all its affairs.

The executive committee consisted of the chairmen of the religious, literary, music and social committees. The chairman of each committee was requested to have not less than two or more than four assistants. Any person hav-

ing attained the age of fourteen could become a member of the association.

In its early life meetings of a social nature were held every two weeks, and to show the character of these meetings I will give the program of one:—

CHAPEL, MAY 20, 1873.

Meeting opened by prayer, after which came

Piano duet,

Recitations,

Reading from "Our Paper,"

Singing,

Intermission of half an hour for social,

Singing,

Recitations,

Reading from "Our Paper,"

Piano,

Dialogue.

In addition to this, you will notice later on that the association assisted the pastor very much in religious work in the way of helping along the young people's prayer meeting and in assisting in the neighborhood prayer meetings.

There was a general co-operation of talents, and all seemed willing to do their utmost to aid in the work which the society was carrying on. In the course of two or three years the society was in a very flourishing condition, having largely increased its membership, thus the society proved to be of much help not only to the church but also to the community.

The 20th anniversary of the Y. P. A was celebrated, a full account of which appeared in the *Transcript* under date of September 12, 1889, at which time Dr. Gladden

wrote: "You have my hearty congratulations upon the continued life and fruitfulness of the Y. P. A. I have heard from it often in the past twenty years; I believe it has always been a bond of union and a source of strength in the dear old church. Its hold upon life is much firmer now than it was twenty years ago. A society that has lived and thriven twenty years has established its right to live and has confirmed its hold upon life. I am sure that you are much more hopeful of celebrating your hundredth anniversary than you were in 1869 of celebrating your twentieth. I hope that you will live as long as the church lives, and that the church will live into and through the millennium. One reason of the success and permanence of this organization is the simplicity and directness of its methods. In both of the churches in which I have served since I left you we have copied the organization. Last evening the Y. P. A. of the First Congregational church, Columbus, held its first business meeting for the autumn, and its plan of work is exactly the same as yours. I hope it will live as long and do as good work."

Rev. Dr. Pratt wrote:—"When I received the request to 'write a word' for the occasion I was in the plight of the man whose eager boy came running to him one day—as was his wont—with, 'Oh, papa, I want to put some questions to you before you go,' and then being restricted to two because his father was in a hurry and could wait 'only a second'—propounded these two to be answered in that second: 'How did Christ do the miracles?' and 'How do they make condensed milk.' I write 'a word' about the Y. P. A.? No, if you had asked me to write two or three volumes about it, or to write the history of all my stay in North Adams, that would have been somewhat in harmony

with the theme. That live, active, ever-growing association, that gathered around me so soon after I fairly got at home there; that filled the parsonage Monday evenings in the 'history class,' or the chapel in their own meetings; that went around with me in all the suburbs Tuesday in our 'neighborhood meetings;' that was the open door into the church (do you know that over 130 joined the church from the association, while I was in North Adams?); that was always devising and doing new things, and that was the right arm of the church—no, I cannot write 'a word about it.'

"I have given to several classes of theological students the plan of your organization as a kind of model for their work when they should become ministers; and in these days of Y. P. S. C. E.'s and C. S. L. C.'s I have formed here in my church in Norwich a Y. P. A. instead of any of them; so it is not for lack of reminders or interest that I feel incapable of writing 'a word.'"

Dr. Munger wrote:—"An institution that can observe a twentieth anniversary certainly must have some force in it. These twenty years are a guaranty for the future. Your youth-hood is nearly past, and your youthful haltings and stumblings will trouble you no longer. You are now ready for full and large action. I fully believe in such guilds as yours within the church; they are necessary to the idea of a church. Without them there is great danger lest the church will become an affair of mere preaching and hearing, sermon and song, and fail to be an aggressive, working force."

From these extracts taken from letters of former pastors you have a better idea of the life and usefulness of our association than anything I can say. The mode of

work is now quite different from that when the association was first organized. In place of meeting every two weeks a plan of work for the season is agreed upon and presented to the association at its regular meeting in September. In addition to the regular planned work, socials are from time to time arranged for.

During the season of 1888 and 1889 a class in the study of art was conducted by Mrs. John Bracewell and a class in current events or "How to read the newspapers intelligently" conducted by Mrs. W. W. Butler. Each class closing its season's work by giving an entertainment in the direct line in which it had been studying.

The past year a series of musicals have been given, the art class continued under the direction of Miss Mary R. Cady; a company of cadets formed; two rooms in the chapel have been furnished and provided with the best literature.

The aim of this association has been to do earnest work in all the lines indicated by its by-laws or constitution, and above all to give loyal support to its pastor, and we trust that a beginning of work has been made, the usefulness of which will increase year by year.





PRESENT CHURCH, ERECTED IN 1863-4

The Young People's Society of Christian Endeavor.

[WILLIAM RITCHIE, PRESIDENT.]

On Sunday evening, October 22, 1893, at the call of Dr. Coyle, the young people of the church met and resolved to form an Endeavor Society, to take the place of the defunct "Young People's Association." Mr. T. K. Ladd was elected president, and till the close of the year the new society busied itself getting acquainted with the working methods of the organization.

On January 25, 1894, the society definitely organized, electing Mr. F. J. Barber as president, and assigning all the members to duty on the various committees; the society was also elected about this time to membership in the Greylock Union of Christian Endeavor Societies. The constitution of the society up till 1901 called for the election of officers and committees every six months, and as there was a decided disposition on the part of the members to change the officers at every election, and especially the chief officer—the president—it consequently follows that the society has been served by no fewer than twelve presidents, this number, strangely enough, corresponding to the number of pastors the church has had since its organization in 1827.

In the latter half of 1894 Miss Annie Rawlinson was president. During this period the prayer meeting was

held at the close of the Sunday evening preaching service. Records appear which show the society to have furnished a scholarship in Colorado College.

Mr. Andrew Cleghorn succeeded Miss Rawlinson as president, beginning the year in 1895. Dr. Coyle had at this time resigned from the pastorate of our church, leaving behind him the sweet fragrance of a consecrated manhood as the inspiring heritage of the young society, under whose fostering hand it had evolved into being. Alas! how sad the record that meets our gaze under the date, February 2, 1895—a special meeting of the society to draw up resolutions on the death of Dr. Coyle.

The first valiant member of our beloved communion had passed to his reward, in the very flower and vigor of his chastened manhood and usefulness, and the hearts of those he had so tenderly led were pierced with bitter sorrows, as affectionately they sought to convey to his loved ones their profoundest sympathy and prayers in the hour of their deepest need. What indescribable pathos is imparted to this record as we reflect on the circumstance that F. J. Barber, the chairman of this committee on resolutions, should himself be the next brother of our society to follow Dr. Coyle.

In 1895 the society sent its first delegate to the Boston International Christian Endeavor Convention, who brought back an inspiring report regarding the advance of Christian Endeavor methods and ideas, as gleaned from the speeches of the great leaders of the movement. From July to December, 1895, Mr. E. A. Bond was president, in which period various improvements in the working methods of the society took place, which tended to augment the membership and render more helpful the influence of the organization upon the church as a whole.

The year 1896 opened with Mr. R. L. Chase as president. While the society had been contributing from the first to various worthy objects, with the advent of Mr. Chase to the office of president a new emphasis was laid upon the importance of "giving" as a Christian duty, by the adoption of what is known as the two-cent a week plan, whereby each member pledged themselves that amount for the support of home and foreign missions; and thus was awakened a practical zeal and enthusiasm for the extension of God's kingdom. The constitution and by-laws were also revised and amended during Mr. Chase's administration, all of which work, admirably planned and executed, made the task of administering the affairs of the society considerably less irksome and difficult for Mr. Chase's immediate successors in office.

Miss Julia I. Bates was president following Mr. Chase, and during her term of office the first removal by death took place of a sister of our society in the person of Miss Agnes Hutton. Miss Josephine Fuller was our next president. The chief mark of progress recorded during her occupancy of the office was the inauguration of the beautiful and gracious custom by which the society, through its flower committee, sent regularly on the first of each month a bouquet of flowers to each patient in our city hospital.

Mr. C. F. Potter was president succeeding Miss Fuller. The society adopted during this period the present system of monthly collections at the consecration meeting.

Miss Annie S. Coyle held the office of president in the opening months of 1898; being compelled, however, to leave town during her term of office, she resigned from the presidency and was succeeded by Mr. E. A. Bond. On January 21 of this year the death is recorded of Mrs. Minnie

Hocomb, a member of the society, and fitting testimony was borne to her Christian character. Mr. E. A. Bond continued as president till the close of 1899. This period was marked by many interesting events in the society's history, Mr. Bond exerting himself unremittingly in his desire to promote the best interests of the society. Through his influence many of the best young men from Williams College were frequently heard at our prayer meetings, and zeal in the cause was stimulated. Perhaps the crowning triumph of Mr. Bond's leadership was the consummate skill with which he planned for the Berkshire County convention, which took place at North Adams on September 4 (Labor Day), 1899. Brilliant speaking and large audiences, combined with ideal weather, made the event one to be remembered in the annals of our local society.

On Mr. Bond demitting office he was succeeded by Mrs. L. O. Whitman, who maintained during the year 1900 the high standard of leadership set by her predecessor as president. A change in the by-laws prior to the annual meeting of 1901 called for the election of officers for the term of one year instead of six months, as formerly.

Mr. William Ritchie was elected the first president under the new law, entering upon the duties of the office in January 1901. In some respects the year 1901 might be called the most eventful in the history of our local society. North Adams had furnished several presidents of the Greylock Union, and it just happened that the vice-president of our society, Supt. I. Freeman Hall, had the distinction of holding that office during the year 1901. A state convention had to take place in Massachusetts, and for months the question was before us as a society as to whether we would be able to cope with such a formidable

undertaking as providing for the spiritual and physical wants of the army of Endeavorers the convention would call together—should the executive committee name North Adams as a place of meeting. Mr. Hall was the moving spirit in fortifying our minds and wills to the arduous task. Committees were formed and all the machinery put in action to meet every exigency.

North Adams was named as the place of meeting. The success of the convention is a matter of such recent history as to require no recapitulation here. Protestants of every denomination vied with each other in extending the hospitality of a Christian welcome to the scores of Endeavorers who attended the convention. Nor must the banquet given by the society to the pastors of the city and all others who co-operated in the work of the committees to make the convention a success, pass without observation. It was a unique gathering when every protestant pastor in a city of 25,000 inhabitants gathered together with the flower of their church workers to indulge in happy and felicitous intercourse around the festive board, and incidently show to the world the realized vision of Interdenominational fellowship and good-will founded upon an intelligent appreciation and interpretation of the mind of our common Master, Jesus Christ.

We have sought thus far to present what seems to us the salient points of interest in the history of our organization. The limitations of space alone render it impossible to enumerate the names of many of the most faithful and efficient workers in the interests of Christian Endeavor through the committees of our society; nevertheless they may rest assured that their labors have not passed unappreciated by those cognizant of their good works. It will not

be considered invidious however if the fact is noted that Miss Susie Cleghorn has served as corresponding secretary since the society was organized and Mr. Edwin Barnard for the major part of the time has acted as treasurer. Mrs. F. J. Barber and Willie Taylor, former members of the society, both died during the past year which makes the total number of removals by death five. The present membership is, active members 60, associate 4, honorary 26. The prospect for the future is bright as day if each member reasserts their determination (trusting in the Lord Jesus Christ for strength) to consecrate themselves anew to Christ and the Church.

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1894-REV. WILLIAM L. TENNEY-

Review of History of the First Congregational Church, North Adams

WILLIAM L. TENNEY, PASTOR OF THE CHURCH SINCE
SEPTEMBER, 1895*

The history of the North Adams Congregational church is radically different from that of the typical New England church. The early history of the establishment of Plymouth, of Salem and of Boston was the history of the establishment of their respective churches. The early church had no struggles which were distinct from those of its vicinage, for the community was the church and the church the community. One of the most reliable sources of our early New England history is the church record.

As colonies swarmed from the earlier settlements, and Springfield, Greenfield, Deerfield and Pittsfield were settled, the same rule prevailed; and in spite of the apparently complete break of our fathers with the state church of England, we Congregationalists are the one denomination in Massachusetts in which individual churches, by virtue of their origin and history, have the right, which they still maintain, to the title of the First Church of Pittsfield, or the First Church of Springfield, without a sectarian prefix.

*NOTE—The form which this historical review will take is shaped somewhat by the fact that detailed narratives of different periods of our church's history, of different movements inaugurated by the church, as well as sketches of the lives of its members will be given by others. This accounts for the omissions.

The first church of the town of Adams was established in this natural way. The original proprietors of the town, Nathan Jones, Col. Elisha Jones and John Murray, Esq., employed a surveyor in October, 1762, to lay out 48 settling lots of 100 acres each. In 1766 Israel Jones, Esq., one of the earliest settlers, was authorized to survey a further number of lots, not exceeding 20 of 100 acres each, and as agent of the proprietors to admit settlers to the number of 60. This number was mentioned because the conditions of settlement fixed by vote of the general court required the settlers when their number amounted to 60 to build a meeting-house and settle a learned Protestant minister.*

It is probable then that shortly after 1766 a meeting house was built for the First Church of Adams. Tradition tells us that it was made of logs and stood near the corner of the first cross road between our own North Village and the so-called South Village of Adams. The present town farm of North Adams includes the minister's lot, which was set aside for the Rev. Samuel Todd, the first and only minister of this First Church of Adams who fulfilled the requirement of the general court, of being a "learned protestant minister," having graduated from Yale College in 1734 at the early age of 15. †

* Yeomans' History of Adams, page 428, in the "History of the County of Berkshire, Mass., by Gentlemen in the County, Clergymen and Laymen," Pittsfield, 1829.

† Samuel Todd was born in North Haven, Ct., in 1719. After his graduation from Yale he was settled at the age of twenty in the ministry of Northbury, in Woodbury, Pittsfield County, Ct. From Northbury he removed to Lanesboro and was dismissed from Lanesboro to Adams in the fall of 1766. After his dismissal from the Adams church he was commissioned Justice of the Peace. He removed from Adams to Northfield and thence to Orford, Grafton County, N. H., where he was received into the church with his wife June 4, 1782. Mr. Yeomans records of him that he preached occasionally to that congregation, and the elderly inhabitants of the town who knew him highly commend his character and talent. (See Yeomans' History of Adams.)

Of Mr. Todd Mr. Yeomans says: "He possessed a mind of more than ordinary strength, and great decision of character. His religious sentiments and feelings were strictly evangelical. The revivals of 1740 he warmly approved and exerted himself to promote them." Such being his character Mr. Todd may have dreamed that in the manner of most of the ministers of his day his settlement was to be for life, but the early conditions in what was then East Hoosick were unfavorable for the building up of a typical New England church and community. The earliest settlers were apparently disappointed in their choice of a home. The valley was unhealthful; floods were frequent; the earliest industrial plants were washed away; the malaria was no foe with whom to dally when relief could be found upon the hills. So one by one most of the worshipers in the First Church of Adams either returned to their earlier homes or sought the healthier altitudes of Heath, of Rowe and of Savoy, where flourishing churches were established. The unsettled condition of the community may also be partially attributed to the disorders incident to the coming on of the Revolution. The church was finally closed for lack of worshipers. Though invited at the incorporation of the town in 1778 to give up the minister's lot, Parson Todd still retained the title to it, but as we ride by it we can hardly deem his act one of avarice.

The places of the early settlers were taken by Quakers and Baptists from Rhode Island. In the South Village for years the Quaker meeting house was the one place of worship.

For almost thirty years the North Village of Adams was without a meeting house or church organization. Finally, in 1782, the scanty remnant of the defunct Congregational

church and others in the North Village, set up and covered a frame work on the spot where now stands the residence of our first mayor, Hon. A. C. Houghton. For twelve years, however, this building remained incomplete. Men were generally rather indifferent religiously throughout the country in the days following the Revolution. It was a time when the majority of the students in our colleges were unbelievers. Revivals were unknown. If traditions are to be trusted, the general religious apathy which characterized the country at large was intensified among the dwellers in the North Village of Adams.

But a new day dawned. The revival wave swept over the country. The residents of the North Village felt its influence. As the result the unfinished meeting house was moved by men and oxen along Church street to the spot where now stands the Baptist church, was there completed and devoted to the cause of religion, regardless of sect.

This experience is unique among the stories of the beginnings of our New England towns. The few scattered dwellers in the North Village by their act declared that they were more interested in religion than denominationalism. Am I wrong in saying that our community still reveals the impress of this act and that mere denominationalism stands for less with us than it does in most communities, while vital Christianity is rated higher?

The revival movement so general throughout the country during the early days of the century, which bore fruit in the conference under the historic haystack at Williams, was felt in North Adams as an evangelist by the name of Dyer Stark conducted services in the town meet-

ing house. Many of the villagers were awakened from their lethargy. The evangelist was a Baptist. It is probable that most of the new comers were also Baptists. As a result, in 1808 a Baptist church was organized which, by general consent, occupied and held control of the meeting house and property which has been devoted to the unsectarian service of God. The work was of a somewhat sporadic character, however. By the time of the organization of the Congregational church, 31 members of the Baptist church had been disciplined, and when our own church was organized there was no settled minister either over the Baptist church or the Methodist church which had been organized in 1823.

With our modern views of church comity, there would seem to be a question whether in a community of less than a thousand inhabitants a sufficient justification was to be found for the establishment of a third church. As we put ourselves in the place of the fathers, however, we find that the situation assumes a different aspect. It seemed as necessary for the men and women in the community who belonged to the old Pilgrim and Puritan stock to conduct their worship in the democratic way of the fathers as it did for them to maintain the town meeting. For this reason the old and well established church at Williamstown, which for years was the largest Congregational church in Berkshire, included in its membership most of the dwellers in the North Village of Adams whose political and religious ideas bore the old New England imprint.

It can readily be seen, however, that this condition was far from satisfactory. The roads between the North Village and Williamstown were often almost impass-

sable. It was necessary to ford the river in a number of places, and at high water this was impracticable.

The missionary spirit which led Williams college men to look upon the world as their field never led them under either the leadership of Dr. Griffin or Mark Hopkins to neglect their responsibility for that part of the world which was at their very doors.

As an expression of this spirit of missionary enterprise which looked upon any accessible part of the world as a field for labor, Tutor John W. Yeomans, a son of the old church in Hinsdale, a classmate of Mark Hopkins, ranking second in the class in which his distinguished friend was first, for a period of several years conducted religious services in the school-house standing at the corner of Church and Eagle streets, on the spot now occupied by the Baptist chapel. As a little band of believers is brought together under Mr. Yeoman's leadership in the hamlet, which by reason of its isolated position can apparently hope to be nothing else than a hamlet, and a number of the younger people express the desire of confessing Christ, the thought naturally arises, fostered by the unselfish purpose of their leader, why should not we who dwell in this town of Adams maintain a church in the manner of the other towns in our commonwealth in which the church of our fathers is so indissolubly connected with the life, liberty and history of Massachusetts men as to be recognized as a part of the state establishment?

Many were the obstacles in the way of the fruition of this hope. It was too much to expect that our Baptist friends should forget that our Puritan fathers had availed themselves of Solomon's advice and had faithfully used the rod upon them in their youth. Of course they could

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DEACON DANIEL P. MERRIAM

not welcome us. It is to be wondered that they did not do more to discourage us. It was also true that the masses in Berkshire were out of sympathy with the established Congregational church. Many of our ministers were looked upon as aristocrats, who had been in sympathy with the oppressor during the stirring days of Shay's rebellion.

Tradition also tells us that there was fear among the many who were connected with no church that the establishment of a Congregational church meant their taxation for its support, in accordance with the law and general usage of the commonwealth in other communities.

The few who were willing to enter such a church were also unable to meet the financial obligations involved in such a step. The records show that the money raised during the early days rarely exceeded in amount the sums which the people in humblest circumstances pledge today, and to organize a church meant not only that the yearly expenses of such a church must be met, but that land must be purchased and a building erected.

Can we wonder then that good President Griffin chose as his text for his sermon at the organization of the church, "By whom shall Jacob rise, for he is small." We must say without any reserve that the honor involved in the organization of the Congregational church of North Adams belongs to John W. Yeomans, whose strong faith and unswerving purpose knew no obstacles which could not be surmounted. At his instigation the council was called, which met upon a stormy day, the 19th of April, 1827, at the home of Daniel P. Merriam, then standing not far from Main street on what is now Marshall street. The main part of this house is still standing but moved back from the

street, and connected as it is with a saloon, we cannot but lament that years ago it was not saved from desecration by the friendly aid of the fiery elements. Delegates were present at this council from Williamstown, Windsor, Lanesboro, Pittsfield, Lee and Bennington. President Griffin of Williams college was chosen moderator and Rev. R. W. Gridley, pastor of the church in Williamstown, scribe. The council having been organized voted first that, "The way is prepared to organize a Congregational Church of Christ in North Adams," and second that "The persons elected as deacons be ordained by prayer and the imposing of hands." The council then went to the Baptist meeting house, the wooden building now back of the Baptist church, for whose erection, as we have seen, the Congregationalists themselves were partly responsible, and there, "In the presence of an attentive and solemn congregation the church was organized," consisting of seventeen members who brought their letters from the parent church in Williamstown, and five who united on profession of their faith as the result of the good work which tutor Yeomans had carried on in the village. Of these twenty-two charter members of our church, seven were men and fifteen women. Truly this tree of the Lord's planting was but insignificant, yet elements of strength entered into it through its historic associations which while not appearing upon the surface were prophetic of better days. In the person of Israel Jones, then eighty-nine years old, the church was firmly rooted to the earliest history of the town, for Israel Jones was one of the original settlers of the town, and as civil engineer had laid out its roads and surveyed its lots. He was connected with the original church of Adams and had married the daughter of its pastor, the Rev. Samuel Todd. Thus look-

ed at, from one standpoint, the presence of Israel Jones in the church brought it more nearly into touch with other churches of our order which came into existence with their towns, and gives us some legitimate claim to the title of the First Church of Adams, established in 1766. A wonderful old man was Israel Jones, careful in his dress, living in what seemed to his fellow villagers the luxurious state of an English squire, by virtue of his position as Justice of the Peace setting himself unflinchingly against any desecration of the Sabbath. The first representative of the town in Boston and a trustee of Williams College, his presence among the charter members of the church seemed to betoken a blessing transmitted from the heroic, colonial days. Israel Jones passed away in his ninety-first year, but his vigor is shown from the fact that on the morning of the day of his death he had ridden on horseback as far as Stamford, and after his return was taking his wonted nap before a projected horseback ride to Williamstown, when death painlessly came upon him, and waking no more, he died full of years, leaving behind him a most honorable name. It is to be hoped that one of the trips of this anniversary season will be to the old home of Israel Jones which, in modernized form, is now occupied by one of our devoted members, Mrs. Eliza Harrison, 781 West Main street.

Other roots of this church connected it with the church of Williamstown which then included the College church as well. The charter members had been adequately trained in the orderly, dignified and at the same time democratic methods which characterized the church of Williamstown. that noble representative of an old-time village church, Two of those who brought their letters from Williamstown were at once chosen deacons. The first deacon was Eli

Northam, who lived in the house now occupied by one of our members, Mr. David Jarvie. Deacon Northam was soon compelled to move to South Williamstown, but left behind him the memory of a kindly Christian man, who even in the midst of financial adversity, did not forfeit the respect and confidence of his neighbors. The second deacon, chosen at the organization of the church, was Artemas Crittenden, whom we do well to remember and honor, as among the first of the men of energy who have compelled the dancing waters of the Hoosac to do their will.

Maria Smith, afterwards Mrs. Gould, was one of the youngest of the charter members who united with the church upon the confession of her faith, her mother, Mrs. Rhoda Bartlet Smith, uniting at the same time. We had joined our hope to hers that she might live to witness this anniversary season, for many were her memories of the earlier days of struggle and great was her love and respect for the early pastors. Two years ago Mrs. Gould passed away, but we rejoice that five of her descendants are at the present time members of this church, Mrs. Mary Bixby, her daughter, and her grandchildren, Mrs. Addie Sanford, Mrs. Alice Parmelee, Mrs. Mary Burbank and Miss Grace Gould. So far as I can ascertain, these five whose names I have read are the only descendants of the charter members of the church who are now with us.

If we could put ourselves into the position of the twenty-two members of the church on the morning after the stormy day on which the council of recognition was held, it is a question whether we should not find them asking the question,—of what avail this solemn council? We own no land; we have no building; we have no settled minister; we have no means. It should be said emphatic-

ally at this time that the little church must in a few months or a few years, at best, have passed away had it not been for the strong faith and heroic determination of John W. Yeomans. During the six months following the recognition of the church Mr. Yeomans was at work among the members of neighboring churches, by subscription papers endeavoring to raise the money required for a church building and property. Subscription papers were also put in the hands of several members of the church, but most of the money which was needed for the erection of a building was secured through his untiring efforts. Enough money was in sight so that September 29, 1827, it was possible to elect a committee, consisting of Eli Northam, Artemas Crittenden and Daniel P. Merriam, to superintend the building of a meeting house. The land on which our present church building stands, including all the corner as far as the soldier's monument and the land now occupied by the wooden buildings at the east of the church, was purchased for \$400. For a year Mr. Yeomans had continued to minister to the little group as he had before their organization in the school house. So far as any evidence is concerned, his labor during the year after the organization of the church, as in the time before, was entirely a labor of love, and no recompense was given him. As the work of building the church progressed, however, a meeting of the church was held March 11, 1828, at the house of Israel Jones, and it was voted that, "we invite Mr. John W. Yeomans, who is now laboring with us, to regard himself as a candidate for settlement and to continue with us until we know what arrangements the church can make for settling a minister."

This half-pastoral relationship on the part of Mr. Yeomans continued until September 5 of the same year, when,

at a meeting held at the home of Israel Jones, it was voted unanimously "that we invite Mr. J.W. Yeomans to accept the pastoral charge of this church, and that we promise to furnish him \$500 annually for his support." When we consider the fact that for a year and a half Mr. Yeomans devoted himself unstintingly to the service of the church, securing some \$3,000 for the church building, and that at the end of this time only \$500 was promised him, with the moral certainty that only a part of this could ever be paid, our appreciation of the heroism of the first leader of the church is deepened when we turn to his letter of acceptance. Of this call he says: "I accept it with all my heart. I know, however, that I assume an arduous undertaking. The station to which the Lord is calling me presents many singular and trying responsibilities. 'The Lord has opened the hearts of his people in the neighboring churches to assist you in completing a sanctuary. We are hoping to see a church rise up from these small beginnings and unpropitious circumstances (and here speaks the true prophet of the Lord) to the position of strength and purity of faith. Trusting that the Lord is with us, I cheerfully devote myself with you to attain the great object of your exertions.'"

At last the little brick meeting house, which Deacon Hunter will describe, was completed, and on the eleventh of November a council met in the morning at the old brick tavern, then occupied by Nathaniel Waterman, a member of the congregation, and installed Mr. Yeomans as pastor of the church. The famous theologian, Samuel Shepard, of Lenox, was moderator. Part was taken in the council by David Dudley Field, the illustrious father of so many distinguished sons. The sermon was preached by the pastor of the Presbyterian church in Bennington, Vt. Rev.

Ebenezer Jennings, of Dalton, of whose tendencies to exaggerate and make puns tradition has so much to say, gave the charge to the people. In the afternoon of this day, at two o'clock, the house of worship was dedicated in the words of the record, "to God, Father, Son and Holy Ghost," and the sermon was preached by the pastor and founder.

Our church at this time, equipped as it was with a brick building, occupied a more conspicuous position in the community than it did in the county at large. I find that at the end of this year it was still the smallest Congregational church in Berkshire, with a membership of only twenty-eight and a Sunday school of sixty. The parent church of Williamstown had then a membership of 426. The church now struggling for existence at Windsor then had a membership of 114 with a Sunday school of 130. The church at Peru, nearer the heavens then and now than any other church in the state, had a membership of 110. The church at Becket, which now has a membership of barely thirty, then had a membership of 194; the church at Otis a membership of 130; the church at Pittsfield a membership of 563. For a number of years this church has had the largest membership of any church of our order in Berkshire, but if we are ever tempted to be proud let us remember the time when the churches in the hill towns out of their superior numerical, material and spiritual strength contributed to help us on our way. The erection of a meeting house by no means solved the problem, however, of the welfare of the North Adams church. Manufacturing was not as yet established upon a stable basis, and frequent failures led to almost constant changes in the scanty population. The church finds increasing difficulty in paying its pastor his

salary, in spite of the aid given by the Berkshire and Massachusetts missionary societies. On November 3, 1829, money was borrowed from the trustees of Williams college to meet the debt then resting on the church. The original of the mortgage given Williams college is now in the church safe. That the times did not grow better is evident from the fact that we find the college compelled to threaten foreclosure. Nevertheless, the faithful pastor does not yield to discouragement. On December 2, 1829, it was voted that the church hold a prayer meeting weekly, on Wednesday afternoon at two o'clock, and that the hour between six and seven o'clock Wednesday morning be set aside for prayer in our closets and families for the effusion of the Holy Spirit upon us. A little later it was voted, for the sake of better accommodation, to hold weekly prayer meetings Wednesday evenings at the home of D. P. Merriam. February 28, 1830, the ensuing Friday was set apart for fasting and prayer for the influences of the Holy Spirit upon the church and the congregation. Again it was voted to raise money and procure the tract entitled "The Sanctuary," for distribution in the community during the month of September.

It will be seen from this record that the church in North Adams was at its very beginning radically in favor of what were then termed "new measures." The freedom and responsibility of the individual member of the church was emphasized in a way the older theologians then believed to be unscriptural and undignified. It was believed that the Holy Spirit was given to God's children in response to their earnest desire and completer consecration. The early church of North Adams was not alone, however, a church which emphasized fasting and prayer. It assumed

what for the times was a most radical position on the great question of temperance reform then coming to the front. It was voted on December 2, 1829, that "we consider ourselves bound by the spirit of the gospel to refrain entirely from the use of ardent spirits in every case except when recommended as a medicine by the physician; and to do all that earnest persuasion and example can do to suppress the use of intoxicating liquors in the community." Following this step of the church, we gladly recall the fact that there was a period in the history of our community when no liquor was sold within our midst, and the leading inn was conducted upon a temperance basis.

The church also took advanced ground for that time in emphasizing the importance of Christian nurture, for we find it voted in the beginning of the year 1832, "that the last Wednesday evening meeting of each month be set aside as a meeting of prayer for the children of the church. The *Pittsfield Athanæum* contains a sermon preached by Dr. Yeomans ten years later and printed in *The American Pulpit* upon the training of children, in which he shows that he is in sympathy with a part of the thought of Horace Bushnell, which when expressed at a later time in Christian Nurture brought so much opposition upon him from the many who felt that there was no hope for any save in a marked experience at conversion.

In this connection we should notice that Mr. Yeomans assumed the care of the Florida church, then composed of fifteen members, and on December 25, 1831, these members were received into the North Adams church, and services were continued in their church on Florida mountain until the removal of the majority of the membership, and the building up of a Baptist church rendered it inexpedient to

longer continue what was known as the Florida branch of the North Adams church.

During the pastorate of Dr. Yeomans the church received into its membership by letter from the church in Rowe Dr. E. S. Hawkes, who for years found time in the midst of his busy practice as the leading physician of the community, to work for the church, not only in the way of valued material assistance but by the espousal of the highest moral and spiritual standards. The work of the first five pastors of this church could not have been what it was had it not been for the assistance of this best type of the Puritan, Christian physician and gentleman.

Among the other members received into the church during this pastorate was Eli Gould, a deacon in the church of Heath, from which he brought his letter. He was a veteran of the Revolutionary war, who could not kneel with his family in prayer, because of a wound received in his early battling for liberty. His son, Willard Gould, also united with the church at about the same time and was soon chosen deacon. The influence of heredity is seen as we turn to our own Deacon Chase, the grandson and greatgrandson of these two deacons, who thus connect him with the early struggles of both his country and his church.

One hundred and eleven members were received into the church during the pastorate of Mr. Yeomans, a remarkable record when we consider the constant financial struggle which the pastor and people were compelled to undergo. The time came, however, when Mr. Yeomans on account of his growing family found it impossible longer to continue his labors. In his letter of resignation he gives as his one reason the impossibility of supporting his family and at the same time performing the duties of a faithful



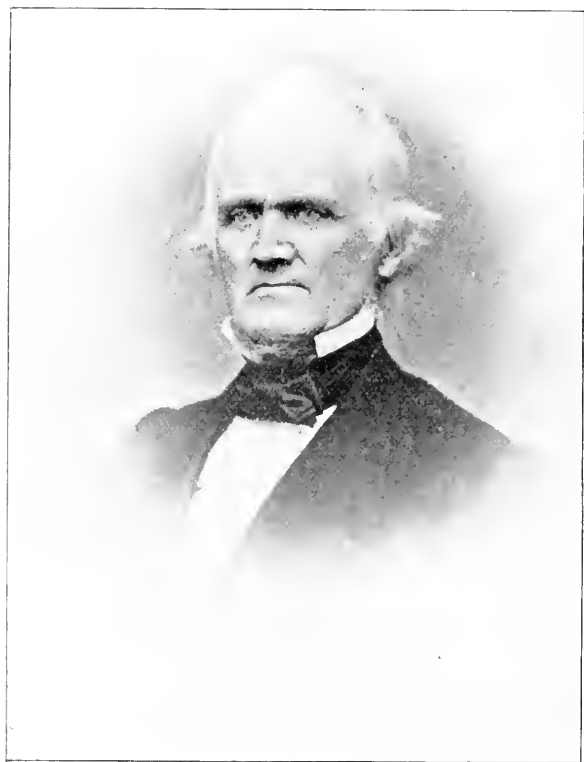
1832-DEACON WILLARD GOULD-1843

pastor in this place. A council dismissed him on the 16th of February, 1832, and he accepted the call which had been given him by the strong First church of Pittsfield. Mr. Yeomans had two sons born in North Adams, both of whom grew up to be ministers of influential standing in the Presbyterian church, and have both passed away. A third son, born shortly after leaving North Adams, was a physician in Philadelphia, and died a few years ago. The oldest of his sons is a minister of the Presbyterian church, now settled in Washingtonville, Orange county, N. Y. Of Dr. Yeomans' two daughters only one survives, Mrs. Louisa Yeomans Boyd of Harrisburg, Pa., and we count it an honor that we are granted the favor of her presence, and that of her son, John Yeomans Boyd, who bears the name of our founder and first pastor, and was baptized by his grandfather at the last communion service at which he officiated. Mr. Yeomans remained three years in Pittsfield and then accepted a call to the First Presbyterian church at Trenton, N. J. In 1841 he was called to the presidency of Lafayette college, Pa., but returned in 1845 to the pastorate, taking charge of the Wahoming Presbyterian church, Danville, Pa., where he passed away June 22, 1863. The determination and faith which he showed during the discouraging days of his first pastorate were indeed prophetic of his subsequent distinguished and useful career. Of those who united with the church during the first pastorate, so far as we know, only one is living, Miss Martha Streeter of Charlemont, who was received into membership in 1831.

During the few months in which the church was without a pastor, a call was extended to the Rev. Mr. White of Ashfield to settle on "an annuity of \$500, house

rent and firewood provided in addition," but as at the same time we find a special effort made to raise money for the church materialized in but \$27.60 as the result of the contributions of twenty-three persons, only two of whom, J. Q. Robinson and Dr. Hawkes, were able to give \$3, we judge that Mr. White had doubt as to the certainty of any part of his salary but the firewood, which he undoubtedly could cut for himself.

On the eleventh of June, 1832, Deacons Bailey, Gould, and Dr. Hawkes were appointed a committee to confer with the Rev. Caleb Branch Tracy and make out a call. With two members of the Florida branch of the church, the committee agreed to give Mr. Tracy a salary of \$500, he promising to return \$50 the first year on the debt, and after that "as much as he judges he can spare out of his salary." A number of the earlier members of the church will remember the genial presence of Mr. Tracy at the fiftieth anniversary of the church in 1877. It is quite probable that Mr. Tracy was brought to the attention of the church by his classmate, Prof. Albert Hopkins, who rendered this church in its early days the same moral and spiritual uplift which in later days has made his name blessed in the White Oaks valley. Mr. Tracy was one of the pioneers whose names are never widely known but who render many times a more fundamental service in the building up of the Kingdom than do their brethren who occupy a more conspicuous position. He was a native of New Marlboro, in this county, was born July 11, 1799. He graduated from the old academy at Stockbridge and from Williams college in 1826, and Andover theological seminary in 1829. He was ordained at Colebrook, Ct., March 10, 1830. Before coming to North Adams he was acting pastor in Canaan, N. Y.;



ELIHU S. HAWKES, M. D.

Troy, N. Y.; and Glens Falls from 1830 to July 10, 1832. At the time of his coming to North Adams then he was a Presbyterian minister and retained his membership in the Troy presbytery during his pastorate here. In this connection, as so many of the church, from almost the earliest years, have come to it from the Presbyterian church we notice with interest that of our twelve installed ministers, seven have either come from or gone to Presbyterian churches.

At the council which installed Mr. Tracy, David Dudley Field was the moderator, and the sermon was preached by a brother of the pastor. The peculiar difficulties of the work can be seen as we discover that of the 22 charter members who united with the church April 19, 1827, only 12 were connected with the church at the beginning of the pastorate of Mr. Tracy. Of the 111 members who came into the church during the pastorate of Mr. Yeomans only 68 were actively connected with the church when Mr. Tracy undertook his labors. The old debt was a constant menace, for Mr. Tracy could not be expected to do a great deal in the way of lightening it by the payment of \$50 the first year and what he could afford subsequently, so long as his own salary was paid so haltingly.

The church however continued to make progress along the lines of its early development. December 8, 1833, it was voted unanimously to alter the Covenant so that it should read "You desire and by the aid of Divine grace you promise to walk in all the statutes and ordinances of the Lord, etc.—to abstain entirely from the use of ardent spirits except as a medicine, and to honor your high calling," etc. This temperance pledge in the Covenant was retained until

the revision of the Creed and Covenant during the pastorate of Mr. Gladden. It is an honorable fact also in the history of the church that in this time when the abolition movement was in its very infancy, colored members were received into the church, for we find in the year 1835 that three negroes are entered upon the church roll, and that they were not neglected was made evident from the fact that on the subsequent year a committee was appointed to confer with "certain rum drinking brethren" and secure from them a promise of amendment, and among these rum-drinking brethren were two of the colored members.

One member of the church is still with us who united under the pastorate of Mr. Tracy, Mrs. Caroline Arnold Lillie, who united March 3, 1833, over sixty-nine years ago. It has given the pastor great happiness to conduct a cottage prayer meeting at the home of Mrs. Lillie within the last year. By a record of meeting of the church held February 6, 1834, we judge that one reason for the short term of most of Mr. Tracy's pastorates was an undue sensitiveness on his part, for we find him as church clerk making the record that, "after some harsh remarks made in regard to the difficulties of the church, the pastor requested to be dismissed." The record of the council held for the dismissal of Mr. Tracy, February 26, 1834, expressed regret that "Mr. Tracy misjudged as to the nature and extent of the opposition in the church against him, thus hastening his removal from a congregation to which his ministry had been acceptable and useful." I have already spoken of Mr. Tracy's presence at the fiftieth anniversary of the church in 1877. After his pastorate in North Adams, he was settled in a number of places in New Hampshire and Vermont, and at the time of our anniversary was living in Wilnot, N. H. He short-



1835-REV. ALVAH DAY-1836

ly after moved to Andover, N. H., where he passed away January, 1881, in the eighty-second year of his age. He left no descendants, and it has been impossible as yet to procure a picture of him to show in connection with the anniversary.

The continuation of the unsettled condition, which meant so much in a small community, is evidenced as we notice that at the beginning of the next pastorate only ten of the charter members remained, only 59 of the 111 who united under Mr. Yeomans and 54 of the 75 who had first come into the church under Mr. Tracy. The pastorate of Alvah Day was but brief. March 20, 1835, he accepted the call extended to him on behalf of the committee, and was installed May 26, 1835. Thirty-two members united with the church during the year of service, but Mr. Day's wife was English, and, tradition says, was hardly able to enjoy life among her New England sisters, and at the end of a year, after an unsuccessful attempt to raise a debt of \$1,000 due from the church to several individuals, Mr. Day resigned, giving as his principal reason the suggestive statement, "I think I might find a field in the vineyard of our Lord more favorable to my health and usefulness." No man who gave even a year of honest service to this church in its early days deserves to be forgotten, and for that reason the present pastor has made strenuous efforts to ascertain some facts in regard to the previous and subsequent history of Mr. Day. No members of our church are now living who united during his pastorate, and for some reason Mr. Day seemed to drop out of the knowledge of the North Adams church and of the Congregational ministers in New England. At the time of our fiftieth anniversary it was reported that he was dead. Through the

aid of others I have at last ascertained some particulars, which I communicate to you in order that he may be to you something more than a bare name. He was born in Granville, N. Y., January 1, 1798. He graduated from Middlebury college in 1823, studied theology with the father of the late Dr. George Leon Walker of Rutland, preached in Hebron, N. Y., seven years before coming here, and was afterwards, until 1870, pastor of Presbyterian churches in different places in New York, and subsequently in Illinois and Iowa. In 1870 he settled in Manchester, Iowa, and died there April 21, 1882. The pastor of the Congregational church in Manchester, Iowa, Rev. J. W. Tuttle, writes to me, "He was highly regarded in this city for his sincere piety." He had two sons who rose to distinction in the war, one as colonel of the 91st Illinois volunteers, brevetted brigadier-general, and the other lieutenant-colonel in the same regiment. He himself also enlisted and was chaplain of the regiment of which his two sons were in command. A granddaughter is still living in Manchester, Iowa, and from her we have received a picture of our third pastor, which is loaned us for this anniversary occasion.

Rev. Alvah Day had hardly completed his work with the church before the church became acquainted with Rev. Ezekiel Russell, who had just graduated from Andover theological seminary. Mr. Russell was a native of South Wilbraham and a graduate from Amherst college in the class of 1829. For a year after graduation he was principal of Hopkins academy in Hadley and tutor in Amherst college, where among his pupils was one student whose after life completely discredited the poor idea which Tutor Russell formed of him as a student. This pupil was Henry

Ward Beecher. Mr. Russell was a man of accurate scholarship, of firm nature, who was willing to go to the stake if need be for his conceptions of what was true and right. The church had such a high idea of him that they offered him a larger salary than had ever been paid before, the sum of \$800 per year. This fact would indicate that for the time the prospects of the community were more hopeful. In accepting the call Mr. Russell agreed to the suggestion made by the committee which called him and promised \$100 from his first year's salary for the church debt. He had a decided mind of his own, however, and this he manifested when he specified that the \$100 was only to be given the first year. We now for the first time hear the subject of a minister's vacation mentioned, and Mr. Russell specified that he was to be granted a four or five weeks' vacation during the year. He also told the church that the labors of preparing sermons for the Sabbath services would be such that he could not agree to preach funeral sermons. The committee accepted all of his conditions except the one as to a vacation, and told him that they hoped that he would not leave them "without the means of grace" so many Sabbaths in the year.

The brighter prospect at the beginning of Mr. Russell's pastorate was apparently soon over-clouded. The growth of the church was much slower than it had been and the rate of removal did not decrease. Mr. Russell was a believer in law—the law was not alone to be preached, but to be enforced. Accordingly we find more cases of discipline recorded during the three brief years of his pastorate than find a place in our records during the other seventy-two. Undoubtedly his sense of duty led him to be loyal to the church standards, in accordance with which

every dereliction of duty on the part of a member must be investigated. It may be questioned, however, whether the effect upon the church and the community was beneficial. And while many of Mr. Russell's successors may have seemed to partially disregard the discipline of the church, they have undoubtedly been animated by their endeavor to apprehend the spirit of the Savior when He said, "He that is without sin, let him cast the first stone," and they have permitted the parable of the wheat and the tares, which are to grow together until the judgment, to influence them somewhat in their enforcement of discipline.

Mr. Russell, as he said, "accepted the call hesitatingly," and in less than two years endeavored to resign. His people resisted his effort, however; but on the 28th of March, 1839, he peremptorily resigned to accept a call which had been given him from the Second church of Springfield. Mr. Russell in later years was asked to preach the sermon at the dedication of our present house of worship. At the time when he left the church the thought of such enlargement as was represented by the new church was furthest from his mind. It may be questioned whether he expected the church to survive his departure. He said in his letter: "In consequence of recent removals from your church, and those that are about to occur, there is no certainty that I can remain longer than the close of the current year were I disposed. There is no certainty that my salary can under any circumstances be raised for another year. The salary originally stipulated has never been and probably never will be paid. You have paid all that I think you are able to pay for my support, and all that I can feel that it is right to exact in your circumstances, were I to remain with you." He added that while he would not enumerate all the reasons



1836-REV. EZEKIEL RUSSELL-1839

which led to his decision, he would state some of them, "such as the shifting of your population, the condition of your common schools, the want of interest in the great masses of the inhabitants in anything that contributes to a permanent and prospective improvement in your intellectual, moral and religious condition,—the tenure by which much of the property in the village is held, the low sectarianism which exists, and the principles upon which religious institutions are based and sustained by many a contributor." As one of his reasons of accepting the call which came to him from Springfield, he gave the following: "Should I settle over that church there will be within four miles of me some six or seven clergymen; the difference in this respect between my circumstances here and what they would be there is obvious. For the year past you are aware that I have not for once exchanged a Sabbath with a neighboring clergyman. With the single exception of Williamstown it is impossible for me to do so unless I ride, or compel some one else to ride, at least twenty miles."

A gloomy year apparently was the twelfth year of the life of this church. We find that only 32 of the 133 who were included in the church during the pastorate of Mr. Yeomans remained at the close of Dr. Russell's pastorate. Only 26 of the 75 who united under Mr. Tracy five years before remained. Only 12 of the 33 who united under Mr. Day three years before remained, and only 28 of the 39 who had united under Dr. Russell. We can hardly blame the good man for despairing. Our beloved Mrs. Potter, who united with the church during his pastorate, bears witness to his faithful and untiring labors as a pastor. The friendship then formed between Dr. Russell and the members of the church was

never interrupted, for we find it recorded that sixteen years later, when the church had passed through its days of early uncertainty as to whether it was to be or not to be, he was called again to the pastorate.

Dr. Russell's third and last pastorate of over twenty years was in Holbrook, where the present pastor succeeded him and had the pleasure of knowing him and revering in him one who was a perfect example of the old time scholarly, authoritative minister. He died in Lynn, Mass., February 26, 1896, in his ninety-first year. He received the degree of Doctor of Divinity from Amherst college in 1858. Of him his daughter records that he read for mere pleasure, up to the time of his last illness, his Latin and Greek daily. He is survived by one daughter, Mrs. Carrie Russell Coffin, of New York city, who proposes to honor the memory of her father by presenting his picture to the church.

In 1840 commenced the longest pastorate of the church, that of Rev. Robert Crawford. Mr. Crawford's life story will be told by his son in connection with other exercises of this anniversary, and the record of his work in North Adams, based upon the daily diary which he kept, will then be read.

In this review of our history then, it is only fitting that we should briefly consider certain of the important facts in our church history which reveal our lasting indebtedness to Mr. Crawford.

Coming into the church at a time in which his predecessor had become completely discouraged, Mr. Crawford did not for a moment falter in his faith that God called him to co-operate with the church in a work which could not fail. He set a noble example of self-sacrifice to his people and they were infected with the contagion. For



1846-DEACON DAVID C. ROGERS-1849

years he paid \$50 of his salary of \$600 into the church treasury for the sake of reducing the debt, which had been such an incubus from the very beginning. Before his coming, when the church was without a pastor, James Hunter and his wife were received into membership, and the Hunter family from that day to this has been a source of strength and wisdom to the church:

Upon several occasions Mr. Crawford felt that the time for his further usefulness had ceased, but the way in which his people showed him their affection and their evident desire that he should remain with them, led him to renew his work with new courage. In the year 1843, after having cherished such a thought, the church was gladdened by the evident outpouring of God's spirit. A larger number were received into membership than had been received during any previous year. The year 1850, however, well deserves to be regarded as one of the brightest years in the history of the church. Of the nature of this work it is our privilege to hear from those who were blessed through it; and I will first of all read to you words of reminiscence dictated by Edwin Rogers, who entered into the membership of the church in this eventful year.

"Altogether the greatest revival of my knowledge came to this town in the winter of 1850, remarkable in a number of aspects, for its wonderful quiet, for the fact that most of the principal business men of North Adams were counted as its trophies. On farm and in factory and in the store and at home not much else was talked about but of this remarkable pouring out of the spirit, so called. A remarkable thing in connection with this revival was, that so far as the majority of the church knew, nothing had been done. But you ask our sainted sister, Mrs. Dr. Babbitt, why just

at this particular time such a work should appear, and she would tell you that for weeks at her home and in other homes prayer meetings had been held almost daily, till it seemed as if the blessing must come, and it did. And at the meetings progressed, strong men in the state of mind called then being 'under conviction,' would go to see their minister and say, 'What shall I do to be saved?' until the interest all through this North Village was very deep. Every evening the Congregationalists took a step which they had never taken before in my life—had an anxious seat." It will help us to appreciate the remarkable nature of this movement as we let Mr. Rogers tell of his own personal relationship to it. He says :

"I found one day that a number of my friends had been meeting each night in prayer for me. This touched my heart deeply. I thought if my friends can be concerned for me, I should certainly be concerned for myself, and this led me to take this important step of my life. I remember, as I went about in those days following my decision, how beautiful the whole world seemed to me; the sun shone brighter than ever before and everything was fairer. My thoughts went quickly back to the old home at Conway, while I listened at my mother's door and heard her pray so earnestly for every boy and girl she had, calling them by name, that they might become Christians in youth. So I seemed hedged in and took the step which I have never regretted."

The other account of the revival of fifty-two years ago is from a former member of this church, Mrs. Maria L. Holbrook, now living in DeLand, Fla. She says :

"In our own church the first indication of unusual interest had shown itself when the wealthiest, most fashion-

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1850-DEACON HENRY CHICKERING-1856

able and most influential woman in the congregation had signified her intention of uniting with the church. Of course it called forth words of surprise that 'Mrs. Marshall is going to unite with the church.' Upon inquiry it was learned that she had for weeks been under deep conviction of sin, and having decided this question she now wished to connect herself with the church.

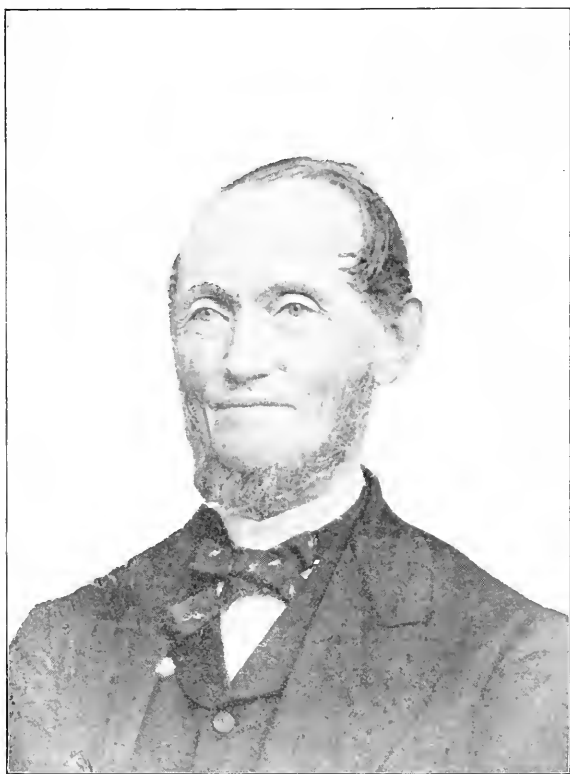
"It was also learned that three or four devout Christians had been in the habit of meeting together at stated hours and praying for this dear woman's conversion, and for an outpouring of the Holy Spirit on the church. Two other ladies with Mrs. Marshall, Mrs. Frank Robinson and Mrs. Robert Robinson, united with the church at the same date, and at the next communion Mr. James E. Marshall and Mr. Robert Robinson were admitted. From this time until the following spring there was a continuous series of conversions and additions to the church. We cannot fail to note the wonderful sermons preached by the Rev. Christopher Cushing and Rev. John Chickering, D. D., who assisted the pastor in this work.

"I remember a communion during that period when a large number had presented themselves for admission to the church—among them a woman wasting with consumption, too feeble to stand, was brought into the church in an invalid's chair and with her husband received the sacrament of baptism and the communion. The sight of this almost dying woman produced a deep impression upon the audience, and when the services were about to conclude, the Rev. John Chickering rose in the pulpit and made the closing remarks. He told them how much he had been impressed with the solemn services. He had noted the large crowd in the galleries, the attentive inter-

est shown by them. He begged of them to come to Christ, and to commence a life of holy living with these who today have consecrated themselves to this work. This thought, he said, had passed through his mind while sitting there: 'There will be no galleries in Heaven prepared for spectators.'"

As an illustration of Dr. Crawford's hold upon the community, I will let Mr. Rogers tell the story of a donation party during this period:

"We seldom failed to give him a donation, and what donations they were! It had been a hard winter for business. Mr. Crawford had become discouraged and thought the people didn't want him any longer. I was living where the priests live now, on the corner of Union and Eagle streets. Mrs. James E. Marshall (a wonderful worker in our church) came to our house in muddy March—said she wanted to see me and my wife—wanted a donation for Mr. Crawford. I said, 'Mrs. Marshall, the Baptists have just closed one; the Methodists have closed one; I have just delivered the proceeds of one for the poor of this town of \$200, and I am afraid another one will be a failure.' 'No,' she said, 'not for that good man.' She had been to the Methodists and they had told her they would be glad to give her the use of their chapel and would help her in every possible way. It got noised about that week and Mrs. Marshall and myself started to solicit food and to name a date. We did not think best to stop at the houses of the other congregations, but they came out and stopped us, saying, 'Don't go by us for that man, come here.' The evening came. A great crowd filled the church above and below. We said, 'We will seat all outsiders first from other churches.' We could seat sixty at a table. All the



1846-DEACON ROBERT W. B. McLELLAN-1852

donation received was to be in cash, and no squashes. Sixty sat at the first table and we counted the cash—\$60. We suppered until two o'clock in the morning, and counted and gave to Mr. Crawford (in His Name) \$400. He tried to thank us. We told him to stop—he was in poor condition to make a speech. Sheriff John Holden lived near. Mr. Dawes thought Mr. Holden had better take the money and see Mr. Crawford to his home."

When the time came for Dr. Crawford to cease his labors, it was evident that the problematical period of the church's history had come to an end. Two hundred and fifty had united during his pastorate, among them many of the choicest Scotch and Puritan stock. From across the seas the church had received such members as Mr. and Mrs. Hunter, Deacon McClellan and Deacon James E. Marshall, to whose memory a son of the church will at a later time pay a tribute. From the established churches of our order over the mountain and in the east the church had been strengthened by the entrance into its life of the Robinsons, of Mr. and Mrs. Dawes, Mr. and Mrs. Austin Bond, Mr. and Mrs. John Doane, and many others who long continued to give the best of what they had and were to the service of the church.

It was with sorrow that the church received the resignation of Dr. Crawford. A joy which was felt in later years came as Dr. Crawford and his family revisited from time to time the old home, and as the blessing of his presence was shed abroad at the installation of a number of his successors. On November 12, 1896, a memorial service was held in this church in honor of this large-hearted Christian Scotchman, the impress of whose life must be

felt even when those who were won to Christ by him shall have passed away.

The successor of Dr. Crawford was the Rev. Albert Payne, who came to the church on the third of December, 1856. Undoubtedly the disturbed condition of the country had its influence in making the task of Mr. Payne a most difficult one. As a whole the church had taken radical grounds upon the side of temperance and of the slave. The mass of its membership sympathized with the stand taken by the Hon. Henry L. Dawes, the son of the church, whose political position was most prominent. Yet one of the deacons of the church, who was also superintendent of the Sunday School, was a strong democrat and doubted whether the abolition of slavery would be wise. Manufacturers in the community were somewhat fearful of the agitation of a question which might unfavorably affect industry. Nevertheless the editor of *The North Adams Transcript*, James T. Robinson, who while not a member of the church was closely connected with its past life, continued to avow sentiments which were most radically "black republican." It is probable that the absorbing interest which these discussions aroused led Mr. Payne to feel that the church was not as deeply interested in spiritual things as it should be. Looking back, however, upon the trying days of the closing fifties and the opening sixties, we can say that the church at no time in its history has been more loyal to the gospel of Jesus Christ than during these years when it welcomed a public discussion of political issues which involved the rights of humanity. When in the closing months of Mr. Payne's pastorate and during the time of Mr. McGiffert's service our Sunday School boys, like Erwin and Orr and Chase, bade farewell to home and church and marched to





1856-REV. ALBERT PAINE-1862

the front in defence of their country, while the faithful women bravely remained at home and by their Soldiers' Aid Society did their part to maintain the courage of their dear ones who were in danger, and to lessen some of the hardships of war, the church received the blessing which ever attends the martyr spirit. Mr. Payne's pastorate closed on the 21st of April, 1862, but that he was not forgotten was made evident, as last year a number of those whom he had received into the church, when word came of his death, gathered in the chapel to pay their tribute to his virtues.

The heroism of many of his young parishioners may have been more conspicuous but it was no more real than that of their pastor, as, in the blindness of old age, he maintained a heart full of cheer and trust in the eternal goodness. The following is a brief epitome of the life of Mr. Payne:

Albert Payne was born in Woodstock, Conn., 1819, July 21; was graduated from Yale college 1841; studied theology in Andover theological seminary 1841-42; Yale divinity, New Haven, Conn., 1843-44, and Auburn theological seminary 1845; licensed to preach by the Brookfield, Mass., Association, October 2, 1844; supplied the Presbyterian church, Lancaster, Erie County, N. Y., 1846; ordained pastor of the Congregational church, West Amesbury, Mass., September 7, 1848; dismissed in 1854; pastor of the Congregational church in North Adams, Mass., December, 1856, to May, 1862; resident chaplain, Fortress Monroe, Va., 1863; in 1864 went to Wisconsin, became editor of the *Beloit Journal*; in mercantile life until 1870; resided in Boston and Charlestown, supplying pulpits until 1875; from 1875 to 1878, pastor of the church in North Falmouth,

Mass. Mrs. Payne died January 30, 1901. He died of heart failure, following pneumonia, at Roxbury, Mass., May 15, 1901, aged 81 years, 9 months, 24 days.

The mantle of charity must be thrown over the brief pastorate of Mr. McGiffert, for subsequent events in his life point to the probability that when in North Adams he was not mentally responsible for all his actions.

At the same time, the spirit of the church is revealed, in its unwillingness to brook pastoral interference with what was believed to belong in the domain of the individual conscience.

The theology of most of the pastors of the church had thus far been severely Calvinistic. God had been presented as a Judge and King, more frequently than as a Father. Every opportunity offered for repentance had been viewed as possibly the last. A strong motive was the fear of punishment after death. Again and again did Dr. Crawford preach upon, "Consider thy latter end!" God was outside the world and his will, however it might conflict with reason, was supreme.

But while a God was sometimes proclaimed who did for the glory of His Name what would have been wrong in one of His children, the hearts of our old-time ministers were as those of children.

No one who had incurred the righteous displeasure of Dr. Russell ever realized it when in trouble, for the stern lines then faded out of the theologian's face, and he revealed all the delicacy and sympathy of a woman.

Dr. Crawford lamented that a son of the church, the Rev. George Jackson, should cleave to what was to him the damnable heresy of future probation. But when the test came, the old man voted to ordain the young heretic because of his loyalty to the Master.

His insistence upon the doctrine of decrees did not, I find, prevent Mr. Payne from speaking in the Universalist church.

Unconsciously this church imbibed the lessons taught by the hearts and examples of its ministers, rather than those which were the necessary result of their theological systems. It was at last prepared to enter upon a way in which there should be a greater place made for the intuitions of the heart, a way which leads into the world of the present, immanent God.

It was natural that the differences of opinion, which became so pronounced during the last months of Mr. McGiffert's stay, should have marred the spirit of church unity. A man was needed whom every one knew and respected, a practical teacher of righteousness, one who should be the friend of all the people. This man was found in Rev. Addison Ballard, who had been so long and favorably known by the church as professor in Williams and pastor of the village church.

Dr. Ballard supplied the church for almost a year, from his home in Williamstown.

The church and society now contained a number of strong men who had prospered in business during the war. Under the pastorate of Mr. McGiffert, the corner-stone of our present building had been laid; under Dr. Ballard the church was completed and dedicated. It is one of the privileges of this anniversary week that we have with us the one who led the church so wisely during the period of transition, and who will tell us for himself the story of the dedication of our present house of worship.

The church was so inspired as the result of Mr. Ballard's quiet ministry, all the conditions of its life were so

favorable, that it turned with absolute unanimity to the young pastor of the church in Morrisania, N. Y., Washington Gladden, who had eight years before been a favorite pupil of its tried and tested friend, Dr. Hopkins.

It is the purpose of your historian to touch but briefly upon the later history, beginning with Dr. Gladden, not because it is less important than that which goes before, but because we have with us three of the men of whose record we are so proud, and the privilege is given us of gaining our historical knowledge at first hand.

Dr. Munger has spoken to you of the conditions of church life before his pastorate, and when the master has spoken the pupil may well keep silence.

Dr. Gladden's pastorate had been but a short one when he yielded to the allurements of an editorial throne; nevertheless he so built himself into the life of this church and community that we have never lost him. He had no system of theology to defend, as had most of the men of his day. Horace Bushnell had saved him for the ministry when he was in revolt against the unhuman character of much of the current theology. He was then beginning to be what he has since become in such abounding measure, a citizen of the world.

The valley of the Hoosac was not a "vale of tears" to him, but a veritable "happy valley." He found a gospel in the woods as he went off with friends upon a fishing trip, and returned to tell of what he saw and of the baptism of one of his companions in the midst of the wilderness. It was said with wonder that he preached sermons that did not contain the name of Christ, but his doing so freed men from slavery to the Christ of the letter and introduced them to the Christ of the spirit, who is many

times too great for any human formula, but is found often in the wrong conditions of life about us which press for redress.

As a business man Dr. Gladden would have been a chief among his fellows, and as the administrator of a parish no man could surpass him. Through his efforts the parish was divided into districts. Sub-pastors were appointed in these districts, district meetings were held, the country about reached, a canvass brought up the missionary offerings from practically nothing to a generous figure. All this was accomplished easily by the church when it was paying twice as much for its home expenses as it ever had before.

During his pastorate the Young People's Association was organized—the second service was changed from the afternoon to the evening, and this church, together with the Baptist and Methodist, assumed the care of the Union church of Blackinton, which has so taxed the strength of your pastors, but has at the same time refreshed them as they have felt with Dr. Munger that their afternoon work was conducted upon a union basis, which placed the community at least fifty years ahead of the times.

We may sum up Dr. Gladden's pastorate by saying that the members of the church learned under his tutelage the great lesson of living together in manlier, happier, more helpful fashion. His letter of resignation deserves to be repeated on this anniversary.

"There never was a more generous and considerate people than you have been, and no pastor ever loved his people more than I have loved you. Nothing has occurred during the five years of my pastorate to weaken my affection for you, or my confidence in your loyalty to me. If there

is any person in this church who is not my warm friend I do not know his name—do not want to know it. *I write these words for a testimony to you and to all who shall come after you*, as long as the records of this church shall be read, that the friendship which has bound us together as pastor and people has been unbroken to the end. I go away sadly, leaving behind the best friends and the happiest home I ever had.”

In the same spirit of harmony in which Dr. Gladden had been called, the church invited Dr. Pratt to become its leader, and well did he fulfill the spirit of expectation in which he was received. For twenty-five years he had been a teacher, and in his pastorate he continued to carry out the habits of his professorial life. The parsonage became a centre for university extension among his people. Every organization in the church became a means of Christian nurture. Each new year has taught us a more impressive lesson since the first New Year’s sunrise prayer meeting was inaugurated by him in 1874.

Dr. Pratt did not say much about the new psychology, but he understood its practical bearings as few men who are now preaching it do. I question whether any young people’s organization ever trained so many young people for the church as did our association during his pastorate. As the result of his faithful tuition, 164 came into the church in the year 1874.

Dr. Pratt taught this church that when the spirit of loyalty to the church and personal consecration to the Christ is put into our organization, that organization, whether perfect in form or not, is endued with Divine power. As the church in later years has recurred to this lesson, pastor and people have alike been blessed.

And what, in this presence, after the words of the morning, can I say of Dr. Munger's pastorate?

Will you not agree with me that under the influence of his leadership you entered into the meaning of Paul's words, "Whatsoever things are true, whatsoever things are honest—are just—are pure—are lovely—are of good report, if there be any virtue and if there be any praise, *think* on these things."

You men and women who listened to Dr. Munger learned to love the thought without which it is impossible to live a well rounded and growing life.

You reached the point not yet attained by many congregations, of ceasing to ask your minister to tell you what you knew already.

You learned to listen in church as the student listens in the lecture room when an examination is imminent.

Dr. Munger built himself into the higher faculties of your soul, and through his influence the Christ life appeals to you with a force which can never rise and ebb with the flow of emotion, as involving your reasonable service.

When my honored predecessor meets with such attention, then, as he always does when he returns to you, he is but coming to his own.

During the months following Dr. Munger's departure for New Haven the church had great difficulty in securing his successor. November 10, 1885, a call was given to Rev. Henry Hopkins of Kansas City, Mo., who by birth and association was so closely connected with the best life of North Berkshire. But Dr. Hopkins, while acknowledging the attractiveness of the call, in loyalty to his position of trust in the shaping of the great south-west, was compelled to decline.

At the sunrise meeting, 1886, the church was gladdened by the presence and leadership of the founder of these meetings, Dr. Pratt, who also officiated at the first commencement of the year. On the 1st of February, 1886, a call was extended to Rev. H. P. DeForest of Taunton, and the call was accepted, but on the following month Dr. De Forest wrote that his people objected so decidedly to his departure that he was compelled to withdraw his acceptance. When he had given in conversation as one reason for his change of mind, his fear for the future of the church so overshadowed by the large neighboring Baptist church, Colonel Bracewell of the committee, in his direct, outspoken way said, "If he is that kind of a man we don't want him." But at last in the Providence of God, as we believe, a man was found whom the church did want, and who had no fear of any lions who might be either in or across the way.

On the 25th of April, 1886, the call was extended to John Patterson Coyle, pastor of the church in Morrisania, N. Y., which had before given us a pastor in the person of Washington Gladden. Mr. Coyle was attracted by the call to such a field, and in his manly honest fashion did not hesitate to say so. As we read his letter we feel that here speaks a man who, while he may not pay the utmost attention to the demands of ecclesiastical propriety, will assuredly be himself. "It is difficult" he says in his letter of acceptance, "when duty and inclination seem to point in the same direction, to be sure of our motives." How characteristic the words! They remind us of a later time in his life when, as President Gates tells us, he was chosen by his friends at the retreat in Grinnell, Iowa, to preside at the Lord's table. He only consented upon the condition that he be permitted to explain his own unworthiness for

FOR THE
TILDEN FOUNDATION
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1886-REV. JOHN P. COYLE-1894

the office. He said that he had been realizing during the retreat days how sinfully proud he was, and it had humiliated him to such an extent that he shrunk from even the little appearance of prominence which the choice of those present had thrust upon him. "Why," said he, "I shall even be proud of this confession before I am done with it."

In securing Dr. Coyle as its pastor, this church gained a leader of unusual intellectual power, whose mind was magnificently trained by his love for mathematics and philosophy—a man of marked original genius, a born leader of his fellows, but above all a man filled with a passion for Christ, and by his Christ love led to cherish a love for humanity. The transparency of his character, the single-hearted devotion to his work, the absorbing interest in everything pertaining to life, were among the tokens by which those who knew him best recognized in him a Messianic man.

Mr. Coyle's life before coming to North Adams had been such as is given to few men, and peculiarly fitted him for strong leadership, not only in this church and community but in the larger world outside. Of sturdy Scotch parentage, brought up on a farm, nurtured in the faith of John Calvin—his heredity and early environment gave him that rooting in the past without which coherent thinking is impossible. Rejoicing in life, entering with zest into the most advanced thought of the greatest thinkers, quick to apprehend the spirit of the time, recognizing the authoritativeness of science and the binding force of reason, for a time after his graduation in Princeton he felt that he must break with the faith of his fathers, and in unhappiness was compelled to assume the position of an agnostic. At last his overwhelming sense of the worth of Jesus Christ

brought him into a position where he was conscious that his only happiness could be found in exalting the Christ, the revelation of the unknown God of the agnostic, and in applying His spirit to the problems of the day. He believed in the divine claims of the Zeit Geist, and he accepted this spirit as expressing for our day the authority of the Christ. Vigorous in body and mind, Mr. Coyle thrust himself without reserve into the service of this church and community. He had published a paper in Morrisania called "*The Optimist*." Soon after coming to North Adams he enlisted the Young People's Association in the publication of a paper devoted to the work of the church, entitled "*The Way*." The paper deserved a longer life. It was devoted to the essential things of the Kingdom; optimistic and helpful in spirit, it pointed the church to the present signs of promise. As we read it we find everywhere the stamp of Dr. Coyle's personality. But we are also impressed with the way in which he enlists men in the service of the church through this paper and through the Young People's Association, who ordinarily would have been repelled by the standard type both of ministers and of churches.

Speaking as one who knows Dr. Coyle not directly but through his fruitage, which I have found in the larger, more Christ-like life of his closest friends, I must say of him as was said of his imperial Head: "In Him was life, and the life was the light of men." He loved to serve others. Again and again does he act as a volunteer nurse. Many the time in which he returned to his home with an empty purse after relieving the needs of the poor which he carried in Christ-like fashion as a weight of agony upon his own soul. He refused gifts because of his desire to meet every

one upon the plane of a common manhood, where nothing is given which cannot be readily returned. He labored zealously for a purer town life, for better schools, for a higher type of music, because he believed in establishing the Kingdom of God on earth. Through him a drinking fountain was set up on Main street, that passers-by might have some other place than a saloon in which to satisfy their thirst. Through his influence men became ashamed of dock-tailed horses, and liverymen removed the cruel overhead check. He was not afraid of failures, this brave knight of the Cross. At his suggestion the church tried many experiments, which were not always successful. He preached sermons which many did not understand. He co-operated in the work of evangelists whose labors he did not approve, but his purpose never wavered. He would have his church, his town, his nation imbued with the Messianic spirit. Men differed from him and criticised some of his utterances and his methods, but they respected his Christian manhood and they loved him. Remarkable was his affection for the children and the children's confidence in him. He tried from Sunday to Sunday to put his best thought into a simple form which they could apprehend. He brought life and zest to their organizations, whether they were missionary or social. A ten-year old boy in Blackinton who said to him when he was thinking of leaving, "We cannot afford to lose such a man as you, Dr. Coyle," voiced the general feeling of the children which was but a direct reflection of the sentiment of their fathers and mothers in the community. Little did the church think when they bade farewell to their beloved pastor in the fall of 1894, as he left them for what seemed a wider field of influence,

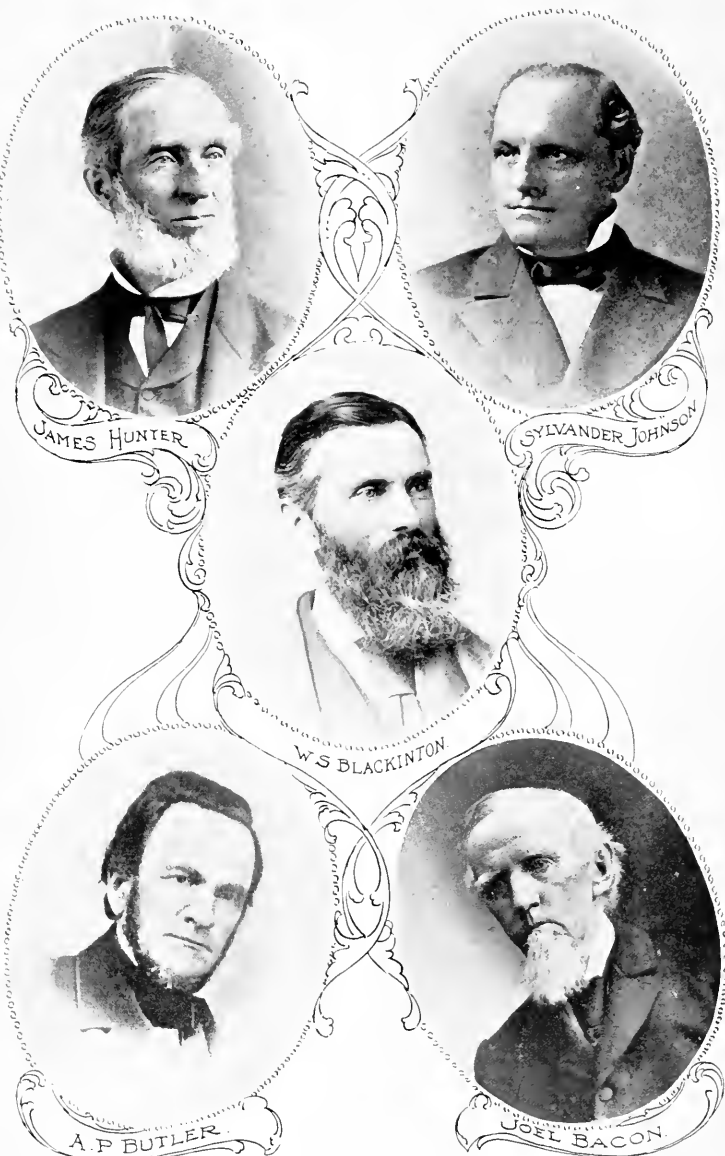
that they were never to hear his voice again, for Dr. Coyle loved his church and loved the community to whose more Christ-like life he had given eight of the best years of his own life, and counted upon spending his future vacations in the Berkshires. Looked at from a human standpoint, we can never understand why it was that a life which seemed to have before it its greatest opportunity of usefulness should have been taken from the world. His people were not permitted to hear the voice which had roused them from lethargic dreams and incited them to nobler living so many times, but to them the sad joy was granted of receiving from the western home, where he had hardly commenced his labors, all that was mortal of the leader they had so reluctantly given up, and following his body to the cemetery, once the lot of the first minister of Adams, where his dust waits the resurrection of the just, amid the glorious mountains which had so thrilled him by their changing beauties, and the people who had become a part of his life. If God in His loving Providence permits the successors of John P. Coyle to accomplish a work for Him, they must feel as does his first successor, that the way has been prepared for their service through the still living influence of him whose grave should be to us and to our children a revered and sacred shrine.

A statistical summary of the History of the North Adams church :

Entire membership from beginning,	. . .	1861
Members from across the sea,	. . .	355
Members from New England,	. . .	449
United on profession of faith,	. . .	1106
Members omitted from church roll by mistake	.	8

Members on the roll at present who united during the different pastorates:

Dr. Yeomans, out of 133	. . . . .	1
Mr Tracy, out of 75	. . . . .	1
Mr. Day, out of 33	. . . . .	0
Dr. Russell, out of 39	. . . . .	1
Dr. Crawford, out of 250	. . . . .	13
Mr. Payne, out of 72	. . . . .	16
Mr. McGiffert, out of 40	. . . . .	8
Dr. Ballard, out of 7	. . . . .	0
Dr. Gladden, out of 163	. . . . .	34
Dr. Pratt, out of 304	. . . . .	92
Interregnum	} out of 14	8
Dr. Pratt supplying		
Dr. Munger, out of 160	. . . . .	88
Dr. Coyle, out of 350	. . . . .	245
Mr. Tenney, out of 222	. . . . .	170



JAMES HUNTER

SYLVANDER JOHNSON

W.S. BLACKINTON

A.P. BUTLER

JOEL BACON

CHURCH BUILDING COMMITTEE

Our Church Buildings—Their Care and Contents

DEACON JAMES E. HUNTER

On the afternoon of the day of Mr. Yeoman's ordination, November 12, 1828, the new house of worship was dedicated to the service of God, a sermon being preached by the pastor. This building was of brick, on the site of the present edifice. It was 42 feet by 62 feet in size, with a seating capacity of 400. The total cost was about \$4,000. The heating of the church was from two stoves, one on each side, with the front of the stoves in the vestibule, so that firing would not disturb the members, and coals could be procured for the foot stoves, then used by the old and infirm of the congregation. The lighting of the church was by oil lamps. The "dim and religious light" was common in these days.

The society purchased in 1839 or 1840 of Messrs. Andrews of Troy, N. Y., an organ at a cost of \$600. This was the first organ in town.

April 23, 1844, a committee of three was appointed to solicit funds from the three societies, Congregationalist, Baptist and Methodist, for the purpose of paying a man for ringing the bell. At this time this was the only church bell in town, and was probably placed in the tower when the church was completed in 1828 and used by the three societies.

Also a committee of three was appointed to repair the church, with instructions to proceed with the work at a cost of \$500. In September the committee reported that the work was completed and had exceeded the amount raised by \$90. The committee consisted of J. Q. Robinson, James E. Marshall and Elisha Harris.

This work included removing the two stoves used for heating, and placing larger ones in the basement where they were bricked in, leaving an air chamber around the stoves, which was connected with a register in each aisle. This was a new plan for heating churches and an improvement upon the old one. The stoves were long, so that 4-foot wood could be burnt without cutting.

All meetings of the church and society were held in the church, there being no small room for meetings of any kind. There was a gallery on two sides and on the south end of the church. The organ and singers' seats were in the south end, the pulpit in the north end. The congregation turned around during the singing, and then but few could see the singers on account of the high gallery. This was the excuse the boys gave their parents for wanting to sit in the gallery.

April 3, 1847, a committee was appointed to consider the question of repairing and enlarging their meeting-house, and report at an adjourned meeting. April 13 the committee reported favorably to building an addition 18 feet by 26 feet for the use of the organ and singers. This addition consisted in taking out the south end of the gallery and the south end of the church, and building on a wooden addition to accommodate the organ and the singers, also a room called a vestry under the singers' seats for evening meetings, of which the church stood greatly in

need. This was heated by a stove and lighted by oil lamps. There was no connection between church and vestry. A door on the west end was the only entrance. The committee were E. S. Hawkes, N. H. Stearns, James E. Marshall and H. L. Dawes.

On July 20, 1863, agreeable to a warrant, a meeting was held at two o'clock in the afternoon, and it was voted to choose three appraisers to appraise the pews in the meeting-house belonging to private individuals (five pews were owned at this time in the old church), also to see if in their judgment it was suitable for public worship and report. After examination the committee reported the building unsafe for public worship.

A meeting was held July 1, 1863, when it was voted to build a new church, and a building committee was appointed as follows: Sylvander Johnson, William S. Blackinton, A. P. Butler, Joel Bacon and James Hunter. This committee secured plans and specifications for the present church from Charles Edward Parker of Boston, architect. The builders were Pierce & Horton.

The specifications in part of the present Congregational church are as follows: "The building will consist of a church to finish, 88 feet long by 64 feet wide, exterior dimensions, exclusive of a tower, 18 feet square, at one corner, and an organ room, 11 feet by 17 feet, at the opposite corner. In the rear of the church will be a chapel 38 feet wide by 52 feet long, outside dimensions, and a ladies' chapel, 21 feet by 14 feet, in the clear.

"The side walls of the church will be 21 feet high above the floor, and those of the chapel will be 12 feet high above the floor.

"The church will finish 36 feet clear height under the collar beams, and the chapel 21 feet high to the ceiling.

“There will be a gallery finished over the front vestibule and two rooms in the tower will be finished off, one for a committee room and one for a study.”

The corner-stone of the present edifice was laid October 6, 1863. Prayer was offered by Dr. Ballard with singing by five of the choir, E. Rogers, leader. Dr. Hawkes was master of ceremonies, and I quote this extract from his speech: “I deposit the following documents: First of all, I deposit the Holy Scriptures. Resting on this I lay the records and present membership of the church, with the names of the building committee, through whose untiring perseverance the work has progressed to its present condition. I deposit this scroll containing the names and subscriptions of all who have generously contributed to this work, also the names of the builders, Messrs Pierce & Horton.”

Then came the depositing of various articles—business cards, coins, sample of new postage currency, some Jeff. Davis “shin plasters,” copies of *News* and *Transcript*. The corner stone was moved to its position by the building committee, Wm. S. Blackinton, James Hunter, S. Johnson, A. P. Butler and Joel Bacon, and cemented in place. Professor Tatlock spoke in a happy vein of the changes he noted since he first came to preach in the old church removed to make place for the new.

Dr. Ballard read Isaiah, 28th chapter, 16th verse, Psalm 144th, 12th. Rev. Jay Dana gave the hymn “All hail the power of Jesus’ name.” Dr. Ballard made some very impressive remarks. Professor Tatlock pronounced the benediction.

The chapel was completed February 21, 1864, and that was used for worship until the main edifice was finished.



SAMUEL J. WHITTON
Donor of the Bell

The church was planned to seat 700. The entire cost, with bell and organ, was about \$40,000, \$8,000 of which was pledged the week of the dedication to have it free from debt. The beautiful rose window in the north front was the gift of the late Sylvander Johnson. The Bible and hymn book were presented by Mr. and Mrs. A. F. Wilmarth. The chairs in the pulpit were the gift of Mr. and Mrs. Wm. S. Blackinton. The center one has a carved garland across the back with the promise, "Lo, I am with you alway." They also presented the silver communion service and the black walnut chairs for the choir; the chairs now used by the deacons are some of them. The communion table was given by the daughters of the late Clement Harrison; the carpet was red and black and was made by the women of the church.

Mr. Samuel J. Whitton of Colrain, Mass., formerly of this town, made in memory of his mother, who was a member of this church, a most magnificent gift to the Congregational society which consisted of \$1,000 for the church building, \$600 for the organ, and the bell, the cost of which exceeded \$3,000.

The bell was made by Messrs. Meneely of West Troy and was pronounced by them to be the largest church bell made in the United States at that time, (1865). Its weight with the yoke is nearly 6,000 lbs. Its height is $4\frac{1}{2}$ feet, its diameter $62\frac{1}{2}$ inches. The following inscription is cast upon it:

"Presented to the Congregational church of North
Adams, Mass., by Samuel J. Whitton, A. D. 1865."

"This bell is beautiful in shape and of rich bronze color; it is keyed on 'C' and the vibrations fall deep, rich and prolonged like the diapason notes of an organ."

It requires more than one man power to produce the full grandeur of its melodious tones.

Mr. Whitton not only presented the bell, but everything connected with its hanging, even to the rope, also paid its shipment to the front of the church. For several days as you came in sight of the new church, a group of men would be seen, with Mr. John Orr, special guardian, tapping it with their pocket knives to test its sensitive tones.

It was brought on a special car over the Troy & Boston railroad and was met by a large delegation of friends. A great fire in West Troy, the day it was to have been shipped, prevented its removal on the day appointed, and it was not in time to be rung at the dedication of the church, but it arrived in time for the first services held on Sunday.

Mr. A. E. Wilson, the inventor of the Wheeler & Wilson sewing machine, begged the privilege of striking the bell first in honor of its donor, offering to pay one dollar per stroke. Permission given, he made its first tones reverberate through the valley, as with a sledge he struck thirteen blows. As the echoes ceased he handed a twenty dollar bill to Joel Bacon, saying, "That was the sweetest melody I ever heard." This money was given to Mrs. James T. Robinson for the Ladies' Aid society, and it was used in furnishing the interior of the new church.

The question of owning a house for the minister was decided in the spring of 1868 by buying on April 1 of that year what was known as the Nehemiah Hodge place on Church street. This was occupied first as a parsonage by Dr. Gladden and then by Dr. Pratt. But the house was old and lacked modern improvements, and it gradually became



COLONEL JOHN BRACEWELL

inadequate to the needs of the pastor and his family. After Dr. Munger came the present parsonage was built on the same site, Deacon James Hunter and his wife taking the initiative by starting the subscription with \$1,000, Mrs. Hunter saying that she could not bear to live in a better house than her minister. Others followed their lead generously, and April 15, 1887, it was voted to build a new parsonage from plans made by E. C. Gardner of Springfield, Mass.

The trustees, who were James E. Hunter, H. Torrey Cady, and J. C. Goodrich, served as building committee. The old parsonage was sold. It was cut into two parts and moved into what is now Arnold place, where it still stands as parts of two houses. The building committee discharged its duties carefully, and there was no debt to meet after their work was finished, the subscriptions fully covering all cost.

June 5, 1888, it was voted to appoint a committee to procure plans for the extension of the chapel. E. B. Penniman, John Bracewell, George W. Chase, W. H. Bixby, Mrs. Dr. Lawrence, Mrs. A. W. Hunter and Mrs. George W. Chase were that committee.

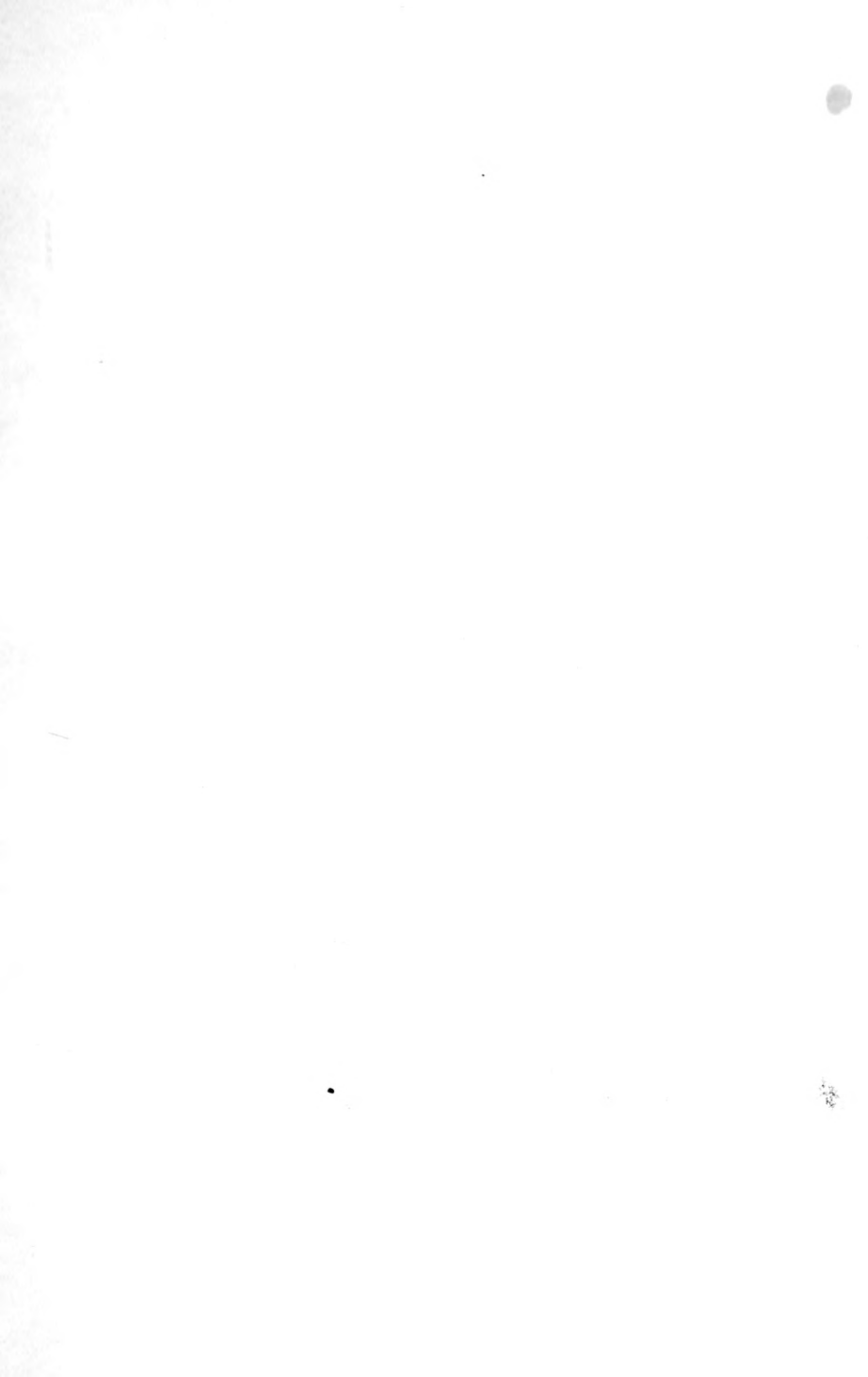
July 31, 1888, it was voted to make such alterations as plans called for, not to exceed \$10,000, and voted that the trustees and three others be the building committee. The following were the committee: E. B. Penniman, Alexander McDougall, C. E. Ketchum, D. J. Barber, George W. Chase and J. C. Goodrich. The society was greatly indebted to the committee and E. B. Penniman for the great interest manifested and great amount of time spent in rebuilding and enlarging our chapel.

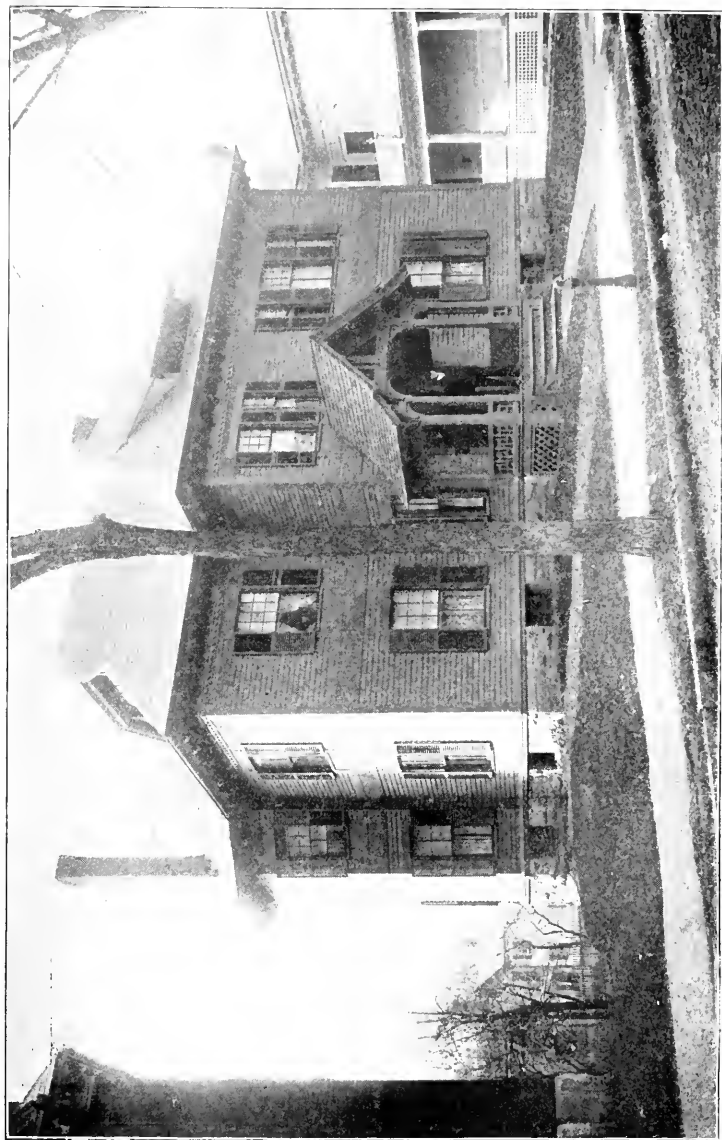
April 12, 1899, our chapel was partly destroyed by fire. The church and organ were damaged by smoke and water. The following committee was appointed for renovating the church: James E. Hunter, E. B. Penniman, C. H. Cutting, R. L. Chase, Mrs. John Bracewell, Mrs. F. E. Swift, George French, A. H. Barber, C. W. Ford and two members from the Ladies' Aid society.

In rebuilding the chapel, repairs were also made in the church. The church was wired for electricity; the slips were repaired; the walls were cleaned and painted; the organ was repaired and the key-board set in front of the singers, and all the modern improvements in organ construction were made. A new carpet was purchased, and the pulpit chairs repaired and covered. The music committee and Mr. Hadfield, organist, were appointed a committee to repair the organ.

At an adjourned meeting May 22, 1899, James E. Hunter, Charles W. Ford and Martin C. Jewett were appointed a building committee, with authority to rebuild the present chapel according to plans furnished by E. T. Barlow of North Adams, the chapel to be lighted by electricity. The expense to the society over the insurance received for the damage by fire was \$4,000.

The builder was Alexander Pecor of North Adams. The church and chapel were wired by the Berkshire Electric Co., and the decorations of the church were made by Prince & Walker of Pittsfield.





PRESENT PARSONAGE, ERECTED IN 1878

The Music of the Church

DEACON GEORGE W. CHASE.

The early records of the church have little to say about the music. Therefore we have had to depend upon family history and the memory of a few old members for the early history of the music of our church. Our first pastor, Mr. Yeomans, was a good singer and musician, and the Williamstown members who came with him were quite musical, as some of them were members of the Williamstown band, notably Charles Butler and Thomas Palmer Goodrich. Singing meetings were held from house to house. Many of the families were all singers. Deacon Merriam owned a small melodeon which he carried from house to house and played at these singing meetings. He also played the bass viol in the church.

When first organized the church had no organ, and sang from "Watts and Select", without tunes. The families of the Merriams, Munns, Whites, Stewarts, Goulds and others contributed large numbers to the choir.

In 1839 Mr. Charles Butler raised six hundred dollars to purchase an organ. It was built by Andrews of Troy, and Mr Butler, who was leader of the choir, walked to Troy to inspect the organ and after accepting it walked home. An orchestra accompanied the organ and Mrs. Gardner White was a violinist. Her first appearance in the choir was objected to, as lady violinists were a novelty.

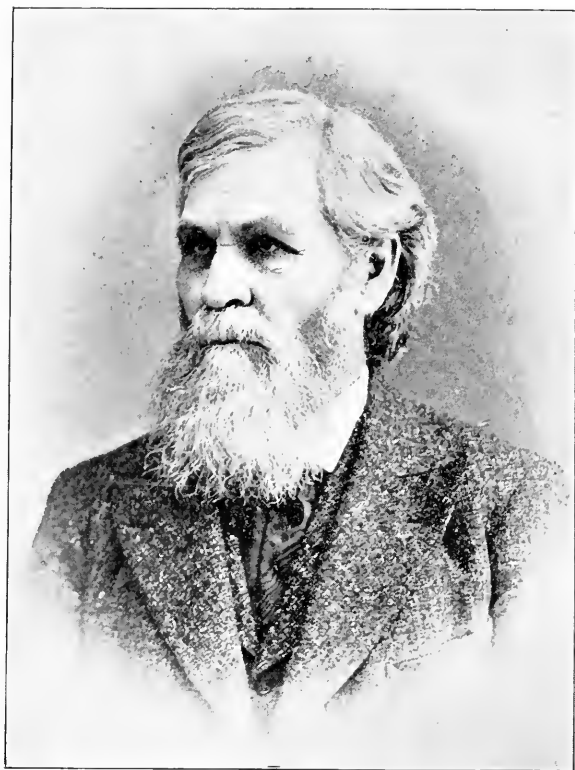
Singing schools were much in evidence, and parts of the oratorios and anthems from the "Carmina" were taken up. The conductors were Mr. Butler, Nelson Dewey, Daniel P. Merriam and Mr. Goodrich. Edwin Rogers came over from Conway in 1842, and on his first Sunday at church played his flute.

In 1847 an addition was built to the south end of the church to make a better place for the choir gallery and organ, and also for a vestry room underneath. In the early fifties William F. Sherwin came to town and taught music. He and Rogers conducted the choir as long as he remained in town, Rogers continuing for many years after the new church was built. Some of those most prominent as soloists during this period were the Kings—Nahum, Lucy and Mary—Heien Randall Walton, Maria Gleason Holbrook, Roba Holden Jewett, Mrs. Homer Smith, the Misses Daily and Mrs. James E. Hunter. Mr. Rogers sang most of the tenor solos and Mr. King most of the bass solos.

Musical conventions were held alternately here and at Keene, Bennington and Hoosac Falls under the leadership of Sherwin, Frost, Johnson and others who left their impress upon the music of the churches. These conventions usually lasted a week at one place. The organists in the old church were Charles Munn, Mr. Merriam, Sherwin, V. A. Whitaker, Mr. Blakeslee, Mrs. Smith and William E. Brown. Mr. Brown was engaged also as teacher, and a large choir was organized under his leadership. No instrument was used in the prayer meeting in the early days, and after the announcement of the first hymns by the leader, the singing was "spontaneous", being started by anyone.

Until the fifties Sunday School singing was limited to hymns of the church. Bradbury's publications were intro-

THE
PUBLIC



EDWIN ROGERS
Conductor of Music for Nearly a Quarter
of a Century

duced about this time by Mr. Brown. Mrs. Holbrook and Mrs. Jewett followed Mr. Brown as leaders of the singing in the Sunday School.

When we entered the new church an advanced step was made in music. Mr. George B. Perry and family had moved here. He had conducted one of the best choirs in the west, and Mrs. Perry had been a soloist in our community, and a pupil of Sherwin before her marriage. Dr. Gladden, the new pastor, was a good musician and in thorough sympathy with the choir. New books were introduced into the prayer meeting and Sunday School. Good concerts were given for the benefit of the organ fund. A notable concert was the one of March 12, 1867, at the dedication of the new organ, and under the direction of Mr. Perry. During Dr. Gladden's pastorate many tunes were composed by him and handed to the choir in manuscript, named mostly after members of the choir.

Dr. Pratt, who followed Dr. Gladden, showed the same deep interest in our music. Robinson's "Songs for the Sanctuary" were introduced, and a great effort was made to promote congregational singing. Mr. Blackinton presented the church with a fine cornet, which was played by Mr. A. J. Wheeler. (Lack of space prevents the recording of many incidents connected with the music of this period, and the names of those participating.)

Dr. Munger came to us in 1877. During his pastorate Mr. Charles A. Darling resigned the position of organist, which he had held since the building of the new church. His resignation was much regretted by the congregation, but realizing that the conditions at the time demanded more attention than he could give to them, he asked the church to secure Professor Frank P. McCormick to carry on the

work. Professor McCormick was with us from the spring of 1884 until 1887, and music of a high order was rendered. Professor McCormick says of this period, "Although I have had some twenty-five years' connection with churches as organist and director, I do not know of any such fine congregational singing as used to be of weekly occurrence at your church." It was during this period that Dr. Blodgett conducted a series of oratorios which were very helpful to the singers of North and South Adams.

Mr. Way followed Mr. McCormick, and Miss Alice Porter succeeded him. For several years the congregation had been led by a quartette, and in August, 1890, Professor George A. Mietzke became organist and director, giving the most of his time to building up the music of the church.

The large chorus he trained so successfully and the annual musical festivals he directed have left an influence which will stand for years as a testimonial to his work. Mr. Jones came to us from the west to succeed Professor Mietzke, but hardly remained a year.

Our present director, Mr. Hadfield, began his work with us in 1898, and has filled the position with great satisfaction to choir and congregation. From the time when Mrs. John F. Arnold was engaged to teach the young people to sing, until the present, the pastors and business men of the society have ever kept in mind the importance of the music of the church. We can all testify to the large financial aid rendered in making this effective by many whose contributions for this purpose were never reported in the receipts of the treasurer. Deacon Hunter, Mr. Blackinton, Mr. Johnson, Colonel Bracewell and others were always helpful in this line. Especial mention should also be made of Deacon Perry, who from first to last during his forty

years of life among us devoted so much of his time to this part of the church service. He planned the present organ in 1867, and after the late fire planned its rebuilding. A member of the music committee almost constantly, he was ever strenuous for the highest and most worshipful ideals, and for the character of those who should take part in this service as leaders of others.



1851-DEACON SAMUEL GAYLORD-1862

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The Patriotic Record of the Church

CAPTAIN J. Q. ERWIN.

Aroused by the firing of the first shot on Sumpter, patriotic services were held in every church, and our church was no exception to the general rule. Our pastor, the Rev. Albert Paine, gave us a powerful, thoughtful sermon. Never, in my opinion, were the thrilling strains of America more solemnly and tenderly rendered than on that day by our choir under the leadership of Edwin Rogers, and never did our old organ sound forth such grand and impressive strains as on this occasion under the management of Mrs. Homer A. Smith. Comrade Henry Orr and myself also assisted on this occasion, as we presided at the bellows.

The full force and significance of war did not reach this community at first, as the first troops called for were short service men who were easily obtained from the militia already organized in the eastern part of the state. Later, when the call was issued for three years troops, the war came home to us, and our community and its societies and organizations became thoroughly imbued with the war spirit. Public meetings were held, money raised by pledge and subscription, ways and means provided and enlistments fostered and encouraged. There were speeches, drills, processions and marchings.

In all this work of preparation, the members of our church and society took a prominent part. Among some of those that should be mentioned are Sylvander Johnson,

Judge Robinson, Alpheus Smith, Jerome B. Jackson, and Ira Stroud. The first organized body of troops to leave the town for the seat of war was called in honor of the gentleman first named "The Johnson Greys." This body was afterwards known as Company B, 10th Massachusetts Infantry. The company was soon filled, and then, too soon, it seemed, came its departure to join the regiment, and the consequent sad partings.

The parting over, our brave women returned to their homes, seeking solace and comfort in tears and prayer, and then, the first fierce agony of parting over, they sought that grand panacea for many mental troubles and ills, occupation and work. A Soldiers' Aid Society was soon organized, and among the women of our church and society who were the earliest originators, promoters and workers we find the names of Mrs. James T. Robinson, Mrs. W. H. Griswold, Mrs. Dr. Lawrence and Mrs. Dr. Babbitt. A committee of representatives of the different churches was formed, whose work was to raise money by concerts, entertainments, etc. This was called The Young People's Committee, and the representatives from our church were Hon. Ashley B. Wright, Mrs. Eliza Quackenbush Wilkinson and Mrs. Jennie Paul Goodrich.

In our church bandages were torn and rolled, lint scraped and packed, "housewives" containing thread, needles, buttons, etc., were made and socks knitted. And into every package and bandage, every housewife and sock, a tear was dropped and a prayer breathed for the welfare both temporal and spiritual of the recipient. As the war continued the work was increased and enlarged, and many a soldier home on furlough or discharged by reason of wounds, disease or disability was made comfortable and happy.

These labors were continued after the close of the war, and as one of the results of their work there stands at our very door today a marble memorial of the heroic self-devotion of the citizen soldier of the republic. And these women builded better than they knew, for this memorial is at the same time a beautiful tribute to noble, helpful, self-sacrificing, Christian womanhood.

Of active participation by the members of our church and society in the civil war, it is more difficult to speak. By a hurried search and study of church membership lists, rosters and adjutant generals' reports we have been able to secure the names of about forty soldiers, who either before, after or during service were affiliated with us by church, society or Sabbath School membership or family ties. It is not claimed that this list is perfect. It may contain names that it should not, and undoubtedly does not contain those that should be added. The first martyr of the slave holder's rebellion from our town, a member of the 10th Massachusetts Regiment Band, was a member of our Sabbath School. He was Edward A. Chase, a brother of Deacon George W. Chase, and died of disease at Camp Brightwood, near Washington, D. C., September 25, 1861. His remains were brought home and buried with appropriate services in Hillside cemetery. Of a class of ten boys who came out of the infant class and grew up to manhood together, four, Willis G. Jackson, J. Henry Orr, Charles P. Pitt and the writer saw service in the civil war.

ROLL OF HONOR.

Edward A. Chase,	Willis G. Jackson,
Henry Paul,	S. J. Stroud,
Andrew Smith,	Robert Smith,
Merritt Bly,	Clement L. Capron,

Henry N. Brown,	Orson Dalrymple,
William F. Darby,	James McArthur,
John C. Robinson,	Lyman E. Fields,
Sam'l L. Montague,	Robert Hunter,
Sanford B. Gleason,	John A. Chickering,
E. D. Church,	Gilbert L. Jewett,
William Erwin,	Otis K. Ladd,
John Q. Erwin,	Thomas K. Ladd,
F. W. Merriam,	J. Henry Orr,
Thomas Pierson,	Augustus W. Locke,
Thomas G. Mallory,	Truman E. Brigham,
Robert B. Harvie,	Joseph W. Bently,
Charles L. Frink,	John Rouse,
William McAdoo,	Charles P. Pitt,
John C. Cunningham,	Frank N. Ray,
Addison G. Wheeler,	George Rosenvelt,
Isaac Rosenvelt,	Samuel McLellan,
Robert McKay,	N. D. Worth.

Among those of our number who felt it their duty to answer the president's call for troops to uphold the honor and dignity of the nation in the later wars in which we were engaged, we find the names of Paul Goodrich, Harry King, Robert Prentice and Harry Browne, and some of these are yet in their country's service.

Of those who served with us in the civil war, some returned unscathed, others shattered in health and limb, and are living lives of usefulness, object lessons of patriotism and love of country, honored and respected in a land they helped to save.



1860-DEACON JAMES HUNTER-1891

The Diaconate

REV. GEORGE A. JACKSON.

Brethren of My Old Church and Parish:

I have been asked to speak about the deacons of the church at your anniversary celebration. Only the imperative need of being with my family this week prevents my complying. It is a real deprivation to me not to come. To you it need not be, since the other one of the two Georges, who were boys together in the church, will read my address.

"Next to the election of a minister" says Ian MacLaren, "nothing stirred the parish of Thorngreen like an election of elders, and it may be truthfully said the people were far more concerned about the men whom they appointed to this sacred office than about the man whom they sent to represent them in parliament. The people had also a keen sense of the kind of man who was fit to be an elder."

That is what I wish we might say of every Congregational church, concerning its election of deacons. For there is a sense in which it is more important to a church who its deacons are than who its minister is. Because a minister is popularly regarded as an official Christian; though he be a very saint, it is all taken as a matter of course; he comes so little into the tug and strain of business, and is so shielded from the grosser temptations, that the hazards are very small that he should go wrong. Whereas the deacons, who give character to a church even more than its ministers, are just simply men among men. They are in the shops and stores and banks; they buy and

sell; they run for office; their personal habits are open to the world; their reputations are not given them with their titles, but have to be made by their own every-day lives.

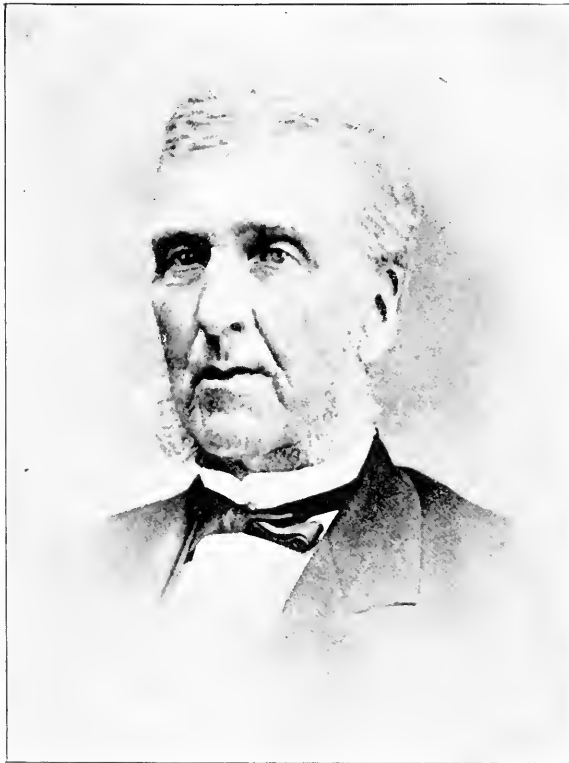
And a Board of Deacons who always pay a hundred cents on a dollar; who always give sixteen ounces for a pound; who work for their employers as they would for themselves, or trust their employees like brother men; who are ready, not simply to say to those in need, "Depart in peace, be ye warmed and filled," but to give of their substance to help them; who are ready too to give what is often better than money, even sympathy, and moral support to men who are under a cloud and need to feel that they are still God's children, and His friends are their friends; who in a word, stand in the community for integrity and honor and cleanness and kindliness;—such a Board of Deacons could carry a church unscathed through the pastorate of a Judas.

Now happily this church has been richly blessed in the characters of the men who have stood for them before the busy world, who have been to them like Wisdom of old:

"On the top of high places by the way,
Where the paths meet, she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud."

Justly enough, we have never been over modest as a people in sounding the praises of our ministers. We have had good men, aye, holy men, for pastors. I remember a man in my childhood whose name to me is Saint Robert. We have also had strong men, scholars, theologians, whose names are known through the world for preachers.

But back in that pastorate of Saint Robert there was also in the church a Saint James soon to be chosen a deacon, to serve for thirty-one years himself, besides pointing



1851-DEACON JAMES F. MARSHALL-1860

the way to four other men. And in my mind those two Scotch saints are indissolubly connected, as giving a character to the "Little Brick" church of the 1850s, such as no other sacred structure can ever hold.

If I associate Dr. Crawford with his visits to the old print works schoolhouse by the bridge on Union street, and recall the loving way in which he used, before leaving, to ask us all to bow our heads while he prayed—something so real, so of God, that some of us little fellows, if we had never prayed since, might stand a chance of heaven for the simple prayers we offered then—if I say I have such associations with my first pastor, I associate Deacon Hunter with decades of faithful service as a part of the business and social and religious life of this community, which compelled from all men their respect.

Then in that same pastorate there was another James, already a deacon, who so impressed himself upon the mind of one boy as a true gentleman that, though I have not seen him for forty-six years, I have always thought of him with the most profound respect. Not a slight thing was it for Deacon James E. Marshall thus to put into the mind of a young lad, to be carried through his whole life, that ideal of a Christian gentleman.

And a third good man, another deacon, who at that beginning of its second quarter century was representing the church honorably in our thriving village, was Samuel Gaylord. He was a man to whom the name of "*Deacon*" Gaylord attached itself as naturally as the name "*Doctor*" Munger did in later years to one of our ministers.

Of those chosen earlier, I recollect seeing but two—Henry Chickering, elected in 1850, and Willard Gould, who served from 1832 to 1843. This venerable old servant

of the Lord, in my earliest years, sat at the head of the pew directly in front of my father's, and was a standing lesson to us youngsters of the devout and reverent way in which we should listen to the words of the minister. Robert M. Bailey was also chosen in 1832, before which time there had been a period of three years when the infant church had but one deacon, Eli Northam. He and Artemas Crittenden were elected when the church was organized, in 1827, but the latter was dismissed in 1829*. Deacon Bailey served until he removed from town in 1839. In that year David Temple and Elisha C. Munn were chosen, serving until their deaths, in 1846 and 1851 respectively. In 1846 were elected Robert W. B. McLellan and David C. Rogers, brother to Edwin Rogers, of such happy memory to us all.

Passing on now from the deacons elected over forty years ago, the first to be chosen, in 1864, was Dr. George C. Lawrence. He was reluctant to serve, and resigned his office in two years, though continuing active in the church until his death, in 1884.

The year of his resignation two deacons were elected; Dr. A. F. Davenport, who served until 1888, and Martin C. Jewett. Deacon Jewett! I could no more today speak of him as Mr. Jewett than I could, as a boy, speak of Mr. Hawks, when I meant Dr. Hawks. I have always suspected that it was Deacon Jewett's connection with the Hunter family which made us first think of him as a deacon. But grant that it was; his honorable service—now reaching five and thirty years, the longest term of any—long ago made him a deacon in his own right.

*Daniel P. Merriam had been a deacon elsewhere before becoming one of the charter members of this church, and though there is no record of his election by this church, he officiated as deacon up to the time of his removal from the town in 1832. At Deacon Merriam's house were held the Wednesday evening prayer meetings of the church's earliest years.





1872-DEACON GEORGE PERRY-1902

It was now four years before another election, when, in 1872, George French and George B. Perry were chosen. Deacon French, who has thus been in office thirty years, has had the longest continuous term of any, save Deacon James Hunter and Deacon Jewett. Deacon Perry, whose entire service lacked only one of thirty years, had his term interrupted for one year by the change which was made in the rules of the church in 1897.

I have not been asked to give my own views as to the diaconate. I will venture to say, however, that my ideal of the deacon's office has always been that it should continue for life. But North Adams people have a way of arranging official affairs which, while breaking away from the traditional, preserves its best and avoids its evil features. You have arranged your diaconate in accord with the official life of a ministerial friend of mine. One year in seven he claims from his parish as a year of rest. Having no family, he can afford it, and his people let him off. So your plan, under which my dear old friend, the next man to be chosen deacon, in 1888, is now having his Sabbatical year, does after all meet my ideal. For it is in reality Deacon George W. Chase this year, just as truly as it was last year, and will be next year.

Deacon McDougall, chosen also in 1888—I cannot at all understand why it isn't the Rev. Dr. McDougall, just as it is the Rev. Dr. George A. Gordon—was the first man of your honored Board to get his year of rest, as Deacon Chase is now the last.

Of the appreciation of the church for Deacon David A. Anderson, proof has been given this very year, in his re-election, after the appointed intermission.

Deacon James E. Hunter. Of course! Would any sane person have thought of calling any one else to the diaconate at the first election after James the first had finished his course?

Deacon Herbert E. Wetherbee! There it is again! No, I do not believe that it is anything in that old shop down by the river that does it; for I have known men down there that could not possibly be made deacons of an orthodox church. It must be something in that Scotch blood, which not only fits men in whose veins it flows to be ministers and deacons themselves, but fits even Yankees of centuries back, over whom its owners have come to have an influence. Deacon Chase, it is true, is a grandson of his own grandfather Gould; but I somehow associate him with the Hunter group. Surely five out of eleven in the last forty years is a good number of deacons to be, directly or indirectly, the gift of one family.

Deacon Wetherbee was chosen, as I suppose, to fill the unexpired term of Deacon Perry, the first of the Board to go home to God since 1891. It was my lot to say the last offices over him in his Boston home, before he was borne among you for funeral and burial. And I am glad, and thankful to the Lord and Master Whom we all serve, that I can record my belief that over your entire Board of Deacons, as they in turn shall be called to go, it will be in keeping to say this prayer which we said over him:

“O, Almighty God, who has knit together Thine elect in our communion and fellowship, in the mystical body of Thy Son, Christ our Lord. Grant us grace to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ, our Lord. Amen.”



1840-REV. ROBERT CRAWFORD-1855

Pastorate of Rev. Robert Crawford, D. D.*

REV. LYNDON S. CRAWFORD, D. D.

In an old study table which did service in North Adams from 1840 to 1855, and in Deerfield from 1857 on into the 80's, is found this paper all sewed and ready for a sermon which was left unwritten. Upon this same table there lie, side by side, two little, old, leather-bound, much used, much marked, and well worn Bibles. The one, the study Bible of Dr. E. D. Griffin of Williams college, came to North Adams when his youngest daughter came as a bride in October, 1840.

On the fly-leaf of the other is written, "Robert Crawford, Lanark, Upper Canada, May 9, 1826." and there is also recorded the following:

"When leaving my home in Lanark, Upper Canada, May 9, 1826, on my first coming to the United States, my dear mother gave me this Bible to be my companion.

I traveled hundreds of miles on foot and carried it in my pack (on my back), and I expect to part with it only when I am called to follow my mother to another, and I trust better, world."

In these two books, which are really one, we recognize the source of that strength of character, that gentleness, beauty and loveliness of Christian disposition which made the public service and the home life of Dr. and Mrs. Crawford what they were.

*Pastor of this church from August 20, 1840 to September 28, 1855. Born in Paisley, Scotland, November 24, 1804. Died in Clinton, Conn., October 26, 1896.

Preparation for life is often quite as suggestive a study as the life work itself.

The wife (and we all know that the influence of the minister's wife is one of the most potent influences in shaping the minister's work) the wife, in this case, was reared and trained in the midst of the comforts and refinements of the Boston, Newark and Williamstown homes. The minister, in the more humble cottage of the Paisley weavers in Scotland, and the rougher, but I think we may say equally refined, log-house of the Canadian settlers.

My father's first introduction to North Adams was when he came to teach the four little children of Mr. and Mrs. Clement Harrison. This was in the winter and spring of 1833, when he was a freshman in Williams college. (He lived at the Harrison home and walked over once each day to recite in college.) In his diary he speaks of Mr. Harrison as a substantial farmer and Mrs. Harrison as a notable house-keeper, very sociable, and both as kind as could be. It is interesting to record that the writer of this is being entertained at that same hospitable home during these anniversary days.

But after college and tutoring days were over at Williams (by the way, my father often used to speak of a freshman whom he had the pleasure of teaching at Williams whose "clean, pretty face and well-learned, well-recited lessons always gave him pleasure." That freshman is here today, still hale and fresh, and we are soon to hear Dr. Ballard tell of the dedication of this church building) after college and tutoring days were over, after a visit of some months, and final preparations in making the good old mother comfortable with the sisters, in the Canada home, and after his studies in Princeton and New York (though

he confessed that the best part of his theological instruction had been in his father's house, where those brainy Paisley weavers read and discussed the great political and theological questions of their days), after these years of preparation, he was ordained as pastor of this church, August 20, 1840.

The exercises of that day were as follows: Moderator, Rev. Dr. Shepard of Lenox; scribe, Rev. Stillman Pratt of South Adams; sermon, President Mark Hopkins of Williams college; the text, Col. 1: 28; ordaining prayer, Rev. Aretas Loomis of Bennington; charge to the pastor, Rev. Dr. Shepard of Lenox; fellowship of the church, Rev. Wm. Bond of Lee; concluding prayer, Rev. Tertius S. Clark of Stockbridge. (Thirty-nine years from that day—August 20, 1879—Dr. Hopkins and the son of Rev. Aretas Loomis, and Deacon James Hunter of this church, went over to Deerfield to assist Dr. Crawford in another ordination, viz., that of his youngest son as a missionary to Turkey.) His first pastoral sermon, preached on the following Sabbath, was from the text Rom. 11:13, "I magnify mine office." That evening he preached at a union service in the Methodist church. I quote from his diary: "The village of North Adams was not, at that time, in very high repute, either for morals or religion. The Sabbath was disregarded by many, especially of the older inhabitants, and this was a preconcerted effort of us ministers with a view of awakening attention to the subject of Sabbath keeping."

He speaks of Rev. John Alden—pastor of the Baptist church—as follows: "Mr. Alden met me on the street, soon after my coming, and thus accosted me: 'I am glad to welcome you here and make your acquaintance as a fellow laborer in the gospel. And now I want to

make a proposition to you. You and I differ on the subject of baptism. You, I suppose, have looked all over your ground, as I have done mine, and it would be vain to expect that either of us could by any argument change the other's views. Now my proposition is this, that we agree to abstain from any argument, public or private, on the subject. You, of course, will preach to your people respecting it when you think proper, and I will do so to mine, but we will not discuss the subject with one another.'" He adds, "I gladly assented to this proposition, and we both lived up to it."

Soon after the ordination he left North Adams and went to Newark, N. J., to bring, after a few weeks, "the mistress of the manse." Passing over, in our recital today, the trip and visits in Pennsylvania and New Jersey, we find them, on a Saturday morning, in Troy, just getting into the stage for North Adams. "We had" (I quote from his journal) "as fellow passengers in the stage, Mrs. Dr. Hopkins, of Williamstown, and her little son, Harry. Mrs. Hopkins was an old mate and friend of my wife's, and they had opportunity to talk over their old stories . . . while I amused myself with the little boy, who was quite a prattler. He is now a doctor of divinity, settled over a prominent Kansas City church, and is active and useful in all that region." Had my father lived to this day, I am sure he would have added another line expressing what we all feel, a deep sense of gratitude to God, who has brought him back to Williams college, where he is to make the power of his consecrated personality felt in touching and shaping the lives of the young men who study at Williams.

This church was not so large in 1840 as it is today, neither was the South Adams church, which had come into



1864-DEACON GEORGE C. LAWRENCE-1866

existence only about a year before. When Rev. Mr. Pratt called and my mother asked him about his church, he replied: "There are four members when they are all there." And there was a time when Mrs. Patrick (wife of my father's old fellow worker in the Hoosic Falls factory) was the only member present, but she was a host.

The first one to be received into this church after my father's arrival was Miss Anna Maria Paul. She had come home from her study and teaching life to die, as all her friends supposed, and it was upon her sick bed that she was received into church membership. But how many of us are able to rejoice that she did not die, but recovered, to make so many lives happier and better because of her influence.

There was no parsonage in those days, and when in 1844, after some unpleasant experiences in house renting, the Penniman house (then one of the newest and finest in the village) was secured, it proved a delightful home for eleven years. My father's only objection was "that it might excite remarks or jealousy on the part of some," but this objection was over-ruled by the wise and good workers in the church.

My father speaks of the pleasure and profit he derived from attending the ministerial associations, church conferences, Sunday School conventions, etc. He speaks especially of a Sunday School convention held in Pittsfield in 1849, to which some 1700 children and adults from Williamstown and North and South Adams went on a special train.

He had prepared for one of the ministers' meetings a paper on "the condition of those who die in infancy." He little thought that on the following Sabbath he should be

called upon to repeat this paper, to comfort Deacon and Mrs. McLellan in the death of their youngest child, nor that his own youngest daughter was to be snatched suddenly away from him that very evening.

In speaking of his ministerial brethren, he refers to exchanges made with them. It always pleased him to hear his people say, "Well, that man gave us a good sermon," but he was considerably amused when Mr. Quincy Robinson met him one Monday morning and said: "That minister ought to have given some boot with his exchange."

In the preparation of his sermons he had not only his own high ideal of what sermons should be, but he had the inspiration of knowing that the people of this church had not only been used to hearing, but that they could appreciate, good sermons; and from what I know of his work, and from what I have heard the people say, I feel sure that he gave them good sermons. They were certainly sound; they were sincere; they were earnest, well thought out and well expressed. He spent, perhaps, more time than is usual on the formation of his sentences, so that the style of his writing was peculiarly good.

He confessed that when he first came here and found how much the people loved and admired Dr. Russell, who had immediately preceded him, he was at first inclined to be a little jealous of all the good things that were continually being said. But one day the happy thought came to him, "If this people appreciated Dr. Yeomans' and Dr. Russell's sermons, I will give them good sermons. If they were capable of loving them, they will love me." And they did. In his diary he afterwards writes, "I loved that people, every one of them." And I think the other minis-

ters of this church who are here today will bear me out in saying that there was no one more cordial to them, no one more appreciative of their work, than was he, who was ever so ready to commit to them the church and the people of his first love.

It has always been noticed that North Adams people love their ministers and the ministers love them, and the good mother church welcomes them all as a band of brothers whenever they come back.

Were there time today, it would be pleasant to read from his journal, of many touching and interesting incidents of church and parish life, of talks and visits with individuals and families, of neighborhood meetings in the Notch, the Beaver, and up on Florida mountain. Neither trained nurses nor modern microbes had been discovered in those days, and the pastor was expected to call on diphtheria, scarlet fever and even small pox cases, and to take his turn in watching with the sick, and all this was a part of his work, and these were the open doors whereby he found entrance to the hearts of the people.

In summing up his life work, it does seem to be expressed in those wonderful words of Paul in II Cor. 3:18, (Revised version) "We all with unveiled face, reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

His life work, his great purpose, his joy seemed to be to reflect and show forth the character and the glory of Christ Jesus his Lord, and he was certainly transformed into His image.





REV. ADDISON BALLARD
1865-Supply-1866

The Dedication of the Present Church

PITTSFIELD, MASS., JUNE 8, 1902.

TO MRS. JENNIE PAUL GOODRICH,

NORTH ADAMS, MASS.

DEAR MRS. GOODRICH:—It is due to your request and to the hint which your better remembrance gave me of what I had myself utterly forgotten, that I was able to repeat at your Diamond Jubilee some things I said at the dedication, September 6, 1865, of your newly-erected and beautiful house of worship. The substance of what I then said is as follows:

On leaving my home in Williamstown on my way hither I at once came upon the buildings of Williams college. Those I looked upon as standing for the whole great and greatly important work of education. I next came to the busy and thriving woolen mills of Blackinton. Those I took as representing the entire vast and varied manufacturing interests of the world. Passing these I soon had in view the agricultural fair grounds of northern Berkshire. These told of the pains taken to better furnish the world's food supply by improved methods of husbandry. The last stage of my journey brought me to this happily-completed building which is now to be reverentially set apart for the worship of God and for Christian fellowship and instruction.

It is by this last that all which we had passed before is crowned and glorified. To have stopped short at any

point on our way hitherward would have been to leave all our other work in life open to the charge of incompleteness; would have been to neglect putting its capital on the pillar, to fit its keystone to the arch. Without this, agriculture, manufactures, commerce, finance, art and education would make of man only a more intelligent, highly cultivated animal—an animal, too, in a physical sense no more abundantly, though more anxiously, provided for than are the lower orders of the animal creation. Granted that it is much to have these bodies of ours well nourished, comfortably clothed and snugly housed, we are yet slow to accept these as the great objects of our life's endeavor, when we consider the fowls of the air; how they soar, and sing as they soar, above all our toil of sowing, reaping and gathering into barns; when we see how the lilies of the field out-dress even the most gloriously-arrayed of kings; how the fox is securely sheltered in his hole and the oriole in her nest. We did *not* stop short, however, but bringing up all that is below with us, we have come rejoicingly to this house and to all that higher good for which it stands—communion by prayer, and penitential love and thanksgiving, with the God of all our mercies, and fellowship with one another as His children to whom alike is extended the promise both of the life that now is and of that which is to come.

Sincerely yours,

ADDISON BALLARD.

Greetings from Our City

REV. JOHN C. TEBBETTS

Rector St. John's Episcopal Church

This community should be very grateful to the mind that originated the thought of this celebration, and to the pastor and his aids, who have put it into execution. For it is given an opportunity to express its appreciation of a religious society which for more than two generations has been an important part of its own very life.

It would be sad to think what the history of North Adams would have been but for this corporate body of Christian believers and workers under the leadership of its faithful and true pastors. The people who have composed it might, indeed, have found a place under other forms of the Christian faith, and thus have given of their strength to the public good, but not exactly in the same way, perhaps not in the same degree, in which they have done it. The garden of Eden would not have been quite the same place it was but for the river that became parted into four heads, and in that manner flowed through and out of it. Nor would this community be what it is but for the spiritual and moral irrigation which these pure waters of the Congregational faith and fellowship have supplied.

I do not know that any community, such as this, can fully understand the value to itself of its half-dozen chief citizens who take a leading part in directing its steps and in fashioning its corporate existence. Much less can it realize the debt it owes to the religious societies which have a liberal hand in fashioning the lives of thousands of its citizens, and in forming its social and civic character. God alone, who is working out his own present and eternal

purposes for the good of human society, can fully understand this.

But that this church, under God, has put this entire community under bonds of gratitude and respect will be freely acknowledged by all. Not to speak of its individual members, past or present, who have received their social and religious training here, and who have been as lights to their generation, this church in its corporate capacity has exercised an influence for the public weal such as none other has done. This every Christian body, which doth not lift up its mind unto vanity, must concede. True to its location, it has been the cathedral, the centre and seat of many a beneficence which has extended far beyond its own metes and bounds. It has taken a foremost place in establishing and maintaining works of charity and of mercy. It has cultivated and encouraged fellowship among Christians of whatever name. It has stood for the exercise of liberal thought in the interpretation of Biblical truth, while remaining steadfast to the common, fundamental principles of Christianity. It has not been afraid to recognize and to adopt from other sources ideas and practices which have been found useful in common worship and in extending the kingdom of God and His Christ. And it has given to others of that which in its own faith and order has proved helpful to the same end.

Therefore it is that we gather gladly here with greetings of affection and esteem from every quarter, and we say with one heart and mind, God be praised for this Congregational church and for the place she has so worthily filled. And though she has passed the period of three-score years and ten, may she, through the infusion of young blood, continue, with unabated vigor, to lift up the standard of the cross, win multitudes of souls to Jesus Christ and prove a still greater blessing to this community in the years that are yet to come.

Greetings from the Parent Church

REV. WILLIS H. BUTLER

I regret that Dr. Bascom can not be here in person to speak himself, as my own recollections do not date back from the remote past. Moreover it is a hard matter to furnish any responsible statistics about our church in the old days, as the old records were destroyed by fire in 1860. We have men in the parish with good memories, however, and the records that they give us all point to an honorable history. The old white meeting house on the hill was a centre of spiritual influence and a landmark for many years. There many a student heard eloquent words from good preachers that influenced him to better himself in his future life. During the most memorable period of the old church, when Rev. Ralph Gridley was the pastor, 600 names were added to the church register, and it was at this time that the church in North Adams was established. This was a period noted for its strength of spirit in church work in the whole parish. While the parent church looks with enviable pride upon its child, yet it does not take all the credit to itself, as perhaps it was because the young church had the courage to depart from the old ways and take a new start that it got its great growth and influence. It is natural for us to suppose that we are on the decline in Williamstown, as in a few years we celebrate our 150th anniversary, yet we prefer to regard it as a starting point, and we confidently look forward to an even more progressive future for the Congregational churches of North Adams and Williamstown.

Greetings from the Fostering College

PRESIDENT HENRY HOPKINS, D. D.

I have every reason to feel most warmly toward this church and the congregation, not only because they once felt moved to call me to this noble succession of men, but also because of many other acts of kindness and good fellowship, as I have come here from time to time. I do not know but it is possible to trace the connection between the college and this church further back than has been mentioned. There is a tablet sacred to the memory of Ephraim Williams in the chapel at Williamstown, and it is recorded on this tablet that he was stationed at Fort Massachusetts. I remember Edward Everett saying at the college when speaking of this that the women of the Connecticut valley clasped their infants closer to their bosoms when they heard that Fort Massachusetts was in danger. It is reasonable to suppose that while he was there he conceived the thought of benefiting this especial part of the community by his plan for education. He had in mind, not only Williamstown, but this whole valley west of the Hoosac mountain as the part of the county to which he devoted his accumulated property.

I have been exceedingly interested in the history that I have heard of the first pastor of this church. There was certainly a touch of real heroism in his life that he should have without remuneration maintained his ministry here so long; that he should while a teacher in the college have constantly attended upon his religious duties here, seeking

in absolute self-sacrifice to help men to the better life; that he should have himself gone about to secure funds for the erection of the building. This is certainly a record of rare worth, and I believe that he left behind something of his inspiration and faith and strength of purpose to those with whom he was associated yonder at the college. I have learned with great interest tonight that he was a classmate of my own father and that the succeeding pastor was a classmate of my uncle, and I have found that in the succeeding pastors of the church there were several who were Williams men. Dr. Crawford, Rev. Mr. Ballard, Washington Gladden and Lewellyn Pratt were among the honored alumni, and I think that upon Dr. Coyle and upon Dr. Munger were degrees conferred by the college.

Aside from this, I am sure that if we could have had the records at our disposal for the settlement as well as the dismissal of a pastor, we should find that other men from the college have been here. They have preached sermons, they have given the charge to the pastor and there has been a close and very real connection. I am here tonight, not to recall historical facts, for I have not the historical information at my command, but I am here with a very joyful heart to bring you the greetings of the college, and it is a great gratification to me that one of the first acts in my new position should be the expression of good neighborhood feeling, and that I am permitted to have a small part in this wonderful birthday occasion—in this expression of confirmed and renewed fellowship; and it will be my desire and purpose that the past history shall be verified and continued in time to come.

As I was coming into the church this evening, a man said: "The present pastor is a good fellow and a westerner."

I confess (turning to Mr. Tenney) that this commended you to me. I have not lived twenty-two years in the great valley of the Missouri without becoming a western man. I have not left my heart in the west, but the time will never come when I shall not share the great hopes and purposes of that great central region, and tonight I feel a little warmer to you because you are a western man. (Then addressing the audience) I hope I shall see your faces often and shall hope and pray that there may be as in the past the best and most helpful fellowship between the college and the church here in North Adams.





1866-REV. WASHINGTON GLADDEN-1871

Witnesses of the Light

REV. WASHINGTON GLADDEN, D. D.

In the mystical proem of the Fourth Gospel we read of one who came for witness, that he might bear witness of the light. You do not forget the connection in which these familiar words occur. The writer is speaking of the Logos—the word—the expression or manifestation of the divine thought and life.

From the beginning God has been manifesting Himself. Self-revelation is the law of His nature. It is only another way of saying that God is light, and that is another way of saying that God is love. This manifestation has had many forms, but the heavenly radiance was concentrated in Him who called Himself the Light of the World, and who declared that His mission was to reveal the Father. In Him was Life, and the Life was the Light of men. And the Light shineth in the darkness, and the darkness apprehended it not.

The inability of men to receive the revelation thus vouchsafed them is the one tragedy of the universe. The misery of the world today is not so much the unwillingness to give good gifts as the inability to receive them. That proposition may reverse our customary thinking, but reflection will verify it.

Begin at the beginning. Is not God Himself infinite Love? Is there any good gift that He would withhold from any of His children? Why are so many of them in

destitution and misery? Must it not be because they are in some way incapable of receiving what He waits to bestow upon them?

Here is Mother Earth with her lap full of riches. Why are any of her children poor? Simply because they are unable to take what she wants to give them. It is true that this inability is not always wholly the fault of the individual; the misdoing of one often cripples another; burden and incapacity are entailed; heredity and environment play their part; nevertheless, it holds true that God and Nature are ready to provide man with every comfort and delight of life, and that it is man's inability to receive the good of life which is the cause of all his worst privations and distresses.

In more intimate and personal ways we often feel the truth that the good givers are not so rare as the willing and intelligent receivers. What is the cause of the deepest trouble between parents and children? It is not in so many cases the unwillingness of the parents to give good gifts to their children as it is the unwillingness of the children to receive them. Doubtless there is often great unwisdom on the part of parents; many of those whose resources are abundant do not know how to impart what they possess; but those who are wise and patient and self-denying often find it very hard to get their children to take at their hands the good of life. The real trouble is not, as our Lord intimates, that when children cry for bread their parents give them a stone, or that when they beg for fish they receive scorpions; it is rather that they so often insist on having the stones and the scorpions when their parents are eager to give them nourishing food.

Much of the same experience is shared by those who engage in any kind of philanthropic work. If people who need help would let us help them, if they were willing to be helped, we could do far more for them, in the vast majority of cases, than we are able to do. Our greatest difficulty is with those who are not willing to take the kind of assistance that they most need, and who clearly wish to have us bestow upon them that which we know would injure them more than it would profit them. They do not wish to be helped; they wish to be pampered and degraded.

Putting it all together we shall see that the trouble of the world is due far more to the lack of ability and willingness to receive the good of life than to the lack of ability and willingness to bestow it. And this was surely true of those to whom the Light of the world sought to impart His divine radiance. The record of the gospels shows us on every page the light shining in the darkness and the darkness apprehending it not. If only the minds of those people had been receptive of the truth, proper media for the transmission of the light, how soon the world could have been transformed by its life-giving energy!

For this fatal inability the writer of the Fourth Gospel hints at a remedy. There was a man sent from God whose name was John. The same came for a witness that he might bear witness of the light that all might believe through him.

"To bear witness of the Light." Is not this indeed a superfluous function? Is not light its own sufficient witness? Is there need that any one should go around calling attention to the sun in the heavens at noon, or to the dazzling arc light that hangs over the street at night? No, it is not a superfluous function. There is a great deal

of this kind of work to do. Not only is there sometimes need that the light be kindled and its flame kept burning ; not only is there need that it be set in a candlestick and carried aloft that men may see it ; there is also need that testimony be borne to it by those who have beheld its glory and have learned to walk in it ; there must be witnesses of the light by whose evidence its radiance shall be made serviceable to benighted souls.

For it must not be forgotten that there are still great numbers of people sitting in darkness, not because the true light is not shining, but because they have immured themselves in cellars or dungeons or caverns where its pure ray cannot reach them. It is quite possible for a man to put himself where he cannot see the light, and thus to become, after a while, unaware and even incredulous of its existence. To such as these, witnesses must be sent who will bear testimony that it is shining and lead the benighted out into its beauty and gladness.

The writer of the Fourth Gospel says that this was the work of John the Baptist. The Light of the world was shining then with marvellous power, in the cities of Galilee and the streets of Jerusalem, but the people to whom John spoke were so shut into their own narrow ecclesiasticism that they could not behold it. There is no cavern darker than that in which the bigot hides, whether he be a religious bigot or an irreligious bigot. You know some whose ideas are so encased in traditional orthodoxy that no new light ever finds entrance to their minds ; and you know some who advertise themselves as the most liberal of the liberals, who are wholly incapable of seeing or telling the truth about the people whom they spend their lives in misrepresenting and berating. The worst

bigots I have ever known have been men who hated the churches so bitterly that their hatred made them stone blind. It matters not of what the walls of prejudice are built—whether of affirmations or negations—if they are so opaque and windowless that truth cannot pierce them, there is need that those who dwell within them should somehow learn of the ampler heaven that is above them and of the light that fills it. There is many a traditionalist and there is many an agnostic, who has shut himself into his own narrow enclosure, and supposes that the wisdom of the universe is all mewed up with him in that small compartment where he keeps his pet beliefs or disbeliefs. The breaking of this shell is the most merciful thing that can happen to him. This was the service which John the Baptist rendered to the men of his generation. With a rude hand he smote the Pharasaic conceit and arrogance. “Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham. And even now is the axe also laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire.”

Such fierce invective may have been deserved by these smug and self-righteous religionists. They might never have come out into the light, if their refuges of pride and formality had not been demolished.

It was no wonder that this relentless preacher brought them to their knees with the cry “What then must we do?” Then was his time to point them to the Light of the world; to testify of One coming after him who should

baptize them with the Holy Ghost and with fire. There is no doubt that the testimony of John had a powerful effect in turning the attention of the people to Jesus, and in opening their eyes to see in Him the Prince of Life and the Savior of the world. His witness to the light was needed by those who had wrapped themselves in the darkness of a traditional formalism; it brought a good many of them out of their hiding places into the daylight of a living faith.

Whether the objurgatory methods of this witness would beseem your lips or mine may be doubted. Jesus said that John was the greatest of the prophets, but that the least in the Kingdom of Heaven was greater than he. Perhaps He meant that the clumsiest persuasion, born of love, is stronger than the most polished and stinging invective, born of wrath. At any rate it is not for us to resort to violence of speech in our testimony. Whatever may have been John's justification for his severity of speech, you and I are not required, as witnesses of the Light, to resort to similar methods. Yet there are many, all about us, whose minds are immured in traditionalism and formalism and intellectual pride and religious and irreligious prejudice, and who need nothing so much, for the correction even of their intellectual defects, as to learn what Matthew Arnold calls the method and the spirit of Jesus; to breathe in His gentleness and sweet reasonableness. To come out of their narrowness into His breadth, out of their dogmatism into His catholicity, would be indeed like coming from darkness into light. And somehow, we ought to help them to find this light. We ought to be able to show them that there is a kind of life which makes men broader minded and fairer minded; which teaches them to rejoice in truth wherever they find it, and to praise goodness who-

ever practises it. To convince them that the Christian life is such a life as that would be to bear witness to the Light in the most effectual way.

But the Light needs witnesses, not only because of the bigotry and obscurantism of multitudes, but also because of the fact that its first appearance is often faint, and not easily discerned. The psalmist tells us that "light is sown for the righteous," and the germination of this seed, like that of every other, begins in feebleness:

Behold a sower ! from afar
He goeth forth with might ;
The rolling years his furrows are,
His seed the growing light.
For all the righteous it is sown,
It springeth up alway ;
The tender blade is hope's young dawn,
The harvest love's new day.

There is need, therefore, of witnesses who can see the beginnings of this beautiful growth and teach men to discern them and rejoice in them. Our own great Congregational protagonist, John Robinson, who is known to but few of us as he deserves to be known, has left one prophetic word which we have all heard,—“I am persuaded that God has more light yet to break forth out of His Holy Word.” But this breaking forth of light from the Word which was written on parchment, and the Word which was written in rocks and leaves and constellations, is not in full bursts of splendor; it comes to us in faint streaks and glimmering twilights. “Hope's young dawn” is always the forerunner of “love's new day.” And, if we can keep our metaphors, for whose mixture I am not responsible, from getting too much mixed, it will be well to remember that in these germinant dawns, which spring from the light that is sown for the righteous, there is danger that the tender blade be

trampled under heedless feet or plucked up and thrown away for worthless weeds.

The gradualness of revelation is a fact which is illustrated not merely in the Bible but still more abundantly in the perennial unfoldings of God's truth. The history of doctrine and of morals shows how constantly the thoughts of men are widened and their standards of conduct elevated. We find it difficult to put ourselves in the places of men of past ages and judge their conduct justly, because our regulative principles of conduct are so different from theirs; the ethical evolution has carried us far from their point of view. Abraham and Deborah deserved praise for acts and sentiments which would be infamous if we practised them or uttered them; they were faithfully living by the best light they had. Cotton Mather and Jonathan Edwards expressed ideas which to us are horrible because the larger ethical conceptions of the Kingdom of God had not dawned upon them. New words, and new definitions of old words, here and there appearing through the centuries, mark the advance of moral and spiritual ideas. Max Muller, I think it is, has said that Plato and Aristotle never used any such word as "mankind",—that the conception which it conveys was foreign to their minds. Take a word so familiar as justice, as it was used by Augustine and Calvin and Edwards it had a very different connotation from that given to it by Bushnell or Brooks or Martineau. It has become evident that a mere compensatory measuring of equivalents is not justice; that as between man and man, and not less between God and man, there can be no justice which is not mixed with love, since the primal debt of father to child, of child to father, of brother to brother, is the debt of love, and he who gets no love gets less than

is due him. We now know that, simply because God is just, he cannot do the kind of things which not long ago he was represented as doing "to the praise of His glorious justice."

The development of ethical ideals and of spiritual conceptions is constantly going forward; the providential training of the race keeps this end constantly in view; by all the overturnings of the peoples, by all the discoveries of science, by all the collision and pressure of economic forces, the thoughts of men are elevated and their standards of judgment are corrected. "This orderly march of humanity toward spiritual perfection," says Mr. Pike, "is the highest evidence that there is a divine meaning in the world and that, in keeping with it, man is growing constantly nearer the time when that God whom he has so long known and in part shall be more perfectly apprehended. The conception of man as reflecting God in his own nature, implies a succession of stages in which this consciousness shall work itself free as the constructive power of his life. Inasmuch as this is a process in history it is not necessary that man in the beginning should be more than capable of God. Under appropriate conditions, however, this latent power will be evoked, the obscure will become intelligible; and under the influence of divine fellowship and instruction, man will attain unto increasing consciousness of God. All theories which ground the idea of God in ancestor worship, nature worship, dreams and similar phenomena, utterly fail in presence of the indisputable truth that the religious instinct and the conception of God grow in strength, clearness and nobility in proportion as the race grows away from the obscurities and limitations and undeveloped conditions of the primitive state of society

in which are found the materials whereon such theories depend. This observed progress finds its simplest explanation in the idea of a vital relationship between God and man, wherein man is being gradually led by the spirit of God to ever growing capacity to receive the continuous revelation which God is evermore making."

It is this fact that revelation is continuous and progressive which calls for a constant succession of Witnesses of the Light. Paul, the apostle, going forth with the message of the gospel to the Jews that are scattered through Syria and Asia, finds an unexpected preparation in the minds of the Gentiles for the truth which he has to proclaim. They seem to think that this gospel is for them also; that they need pardon and help and comfort not less than them that are of the house of Israel. And Paul is quick to discern the significance of this fact. It had been revealed to Peter also, by a miracle, but Peter's mind was hardly large enough to take it in and hold it fast; he seems to have grasped it for a little and then to have let it go. But Paul is able to receive it. His clear vision discerns a new light breaking forth out of God's holy word, and his heart burns within him to tell of the dispensation of the grace of God which has been given to him,—how that by revelation has been made known to him the long hidden mystery, "to wit, that the Gentiles are fellow-heirs, and fellow members of the body, and fellow partakers of the promise in Jesus Christ through the gospel." That was the day-spring from on high which had appeared in Paul's horizon, and at once he becomes the witness of the new light which he has seen. "Unto me," he cries, "who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ,

and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things." There is no passage in the letters of this great-hearted apostle more eloquent than that in which he pours forth his thanksgiving for the grace of God vouchsafed to him in permitting him to be the herald of the dawn of this new dispensation, in which the middle wall of partition between Jews and Gentiles is broken down, and the Christians are no longer a Jewish sect but members of the universal household of God.

It was a great reform—the greatest perhaps, as yet, in the history of the church; and it was wrought through the consistent witnessing of this apostle to the Light whose dawning he had clearly seen.

What Paul discovered was the preparation of the Gentiles for the reception of the Gospel of Christ. That the spirit of truth was opening their minds to receive the gospel was evident to him, and it was good logic which convinced him that the same spirit of truth ought to be opening the hearts of apostles to give them the gospel, without waiting for any.

The Spirit which at the beginning moved upon the elemental chaos saying "Let there be light," has ever since been moving upon the great deep of humanity, and in the days which have been darkest and most hopeless signs of His presence have always been appearing. When, in the fourteenth century, the tyrannies of ecclesiasticism were heaviest, Wyclif caught the first gleam of the returning light of reason, and reflected it in his brave witnessing. The light was there; it was dawning in the minds and consciences of the people; Wyclif did not create it; he saw it and hailed it, and helped others to see it. When, in

the sixteenth century the revolt of reason and conscience against sacerdotal superstitions began to stir the souls of men, it was Luther and Zwingli and Erasmus and Colet who saw and heralded the rising day. And when, in a generation whose passing has been witnessed by some of us, the rigors of an immoral Calvinism became oppressive to the moral sense, and a fatalistic gloom was settling upon the churches, the Spirit which in the beginning moved upon the face of the waters kindled in the hearts of men a larger hope, and Channing and Taylor and Beecher and Bushnell bore witness to the light which they had seen and helped to banish forever those shadows of a loveless fate from the hearts of men.

I have only singled out a few faces from the great cloud of witnesses of the light who in all the generations have been quick to see the dawning of loftier thoughts and higher ideals. The more closely we study their relations to the times in which they lived, the clearer it will appear to us that the forward movements with which they were identified were made ready by the Spirit of life which is always brooding over humanity and by whose informing touch light springs up in the darkness. We sometimes call such men epoch-makers,—they are rather epoch markers. They did not kindle the light, they saw it and rejoiced in it, and taught others to behold it.

And the one truth for you and me to lay hold upon and make central in our thinking is that God who is Light is in His world today; that there has never been an hour when He was nearer to human minds and human hearts than He is now; that He is revealing Himself today far more clearly than He could reveal Himself to the men of ten centuries ago or of forty centuries ago; that new light

is all the while breaking forth from His word, and from His works, and that it is your business and mine to discern it and walk in it and help our fellow men to see it. "Ye are my witnesses, saith the Lord." That was the word to the prophets of old; is it not our commission also?

To what are we to bear witness? To the traditions which we have received from our fathers? Yea, verily, for many of them are precious and inspiring traditions; their truth has been verified by the experience of generations; their promise is fulfilled in our own time. Poor and barren must be the lives of those who have received from the past no legacies of truth which they treasure, no messages of hope which they can transmit. Not all that is traditional in doctrine and form and use can be carried over into the new day, for always there is much that decayeth and waxeth old and is ready to vanish away. Not all of last year's growth is in the fields and on the branches today; the leaves and straw and chaff of last summer have returned to the earth from which they came; but the life that they nourished is here, making the world fruitful and beautiful in the springtime. Nature knows how to treasure the grain and bury the chaff, and we must learn her lesson.

From the past we have received a most precious deposit of tradition. The truth that was revealed to prophets and apostles, the symbols in which their faith was expressed, the customs in which it was enshrined, the songs and prayers in which it found voice, are worthy of our reverence. We may not be able to use them all, but they are all sacred, because of the life of which they have been the embodiment, and many of them can never grow old. There is much that we share with the ages gone by for which we forevermore give thanks. But our God is a liv-

ing God; He worketh hitherto, and He worketh now and evermore; behold He maketh all things new! New leaves upon the branches, new bloom in the borders, new grasses in the meadows, new lambs in the pastures, new nurslings in the nests, new life in all the world! Is it only in the life of thought, the life of the spirit, that all forms are petrified, all movement arrested? No, the law of growth is verified in the phenomena of this realm also; old things are passing away, all things are becoming new. This year is not last year in the world of thought any more than in the woods and the fields. This century is not the eighteenth century in theology and philosophy any more than in machinery. The increasing purpose which runs through the ages runs not through the material realms alone; it is the thoughts of men that are widened with the process of the sun. This time is not the time of Augustine or Calvin or John Robinson; nay, it is not even the time of Taylor or Park or Finney; how is it that ye do not discern this time? It is not alone the light that broke forth from God's holy word in Lutterworth or in Scrooby or in Northampton of which you are to be witnesses and heralds; it is the light that is breaking forth today. Yea, from God's holy word—from the Book that we call by that name—the light is breaking forth today. It is a different Book from that which Taylor quoted and Finney interpreted and Park expounded; it stands transfigured today in a new light that shines from its own pages. It is a greater Book than it ever was before—less magical than once, but more wonderful; less preternatural, but more spiritual; less of a wand to conjure with and more of a sword to fight with and a staff to lean upon. The change which has taken place in men's thoughts about the Bible

has resulted from abandoning the *apriori* theories which men have made out of their own heads about the Bible and going directly to the Bible itself and letting it tell its own story. But the change has taken place. The attempt to ignore it or deny it is stupidity—or worse. It is a different kind of Book from what it was once supposed to be ; it cannot be used as it once was used ; it must be used in another way. Intelligent men of this generation who try to use it as intelligent men were using it in the last generation will simply stultify themselves and imperil the souls of those whom they misguide ; the light that is in the Book and in them will be darkness, and how great will be that darkness ? But there is light in the Book, now ; it is full of light ; there is more light in it than there ever was before ; there must be, for we know the truth about it now as we never knew it before, and when we know the truth about it we must surely be better fitted to find the truth that is in it. The truth is in it—*The Truth*. It holds for us, just as securely as it ever held, the record of the life of Him who is The Truth. There is the Light ; behold it, rejoice in it, bear witness to it !

I have spoken of our function as witnesses of the growing light of this new day. Let me speak now, for a little while, more familiarly of a service which is more personal and domestic, of our dispensation of the truth of the gospel to souls that are in darkness and in the shadow of death. To them also we must be witnesses of the Light that lighteth every man coming into the world. We ought to keep the eyes of men open to the meaning of the days in which they live ; but we shall find many to whom these larger questions are of subordinate import, because they are involved in personal struggles that banish the

light from their sky. There will always be those near us who will be oppressed with the sense of their own weaknesses and failures and shortcomings; who have fought with the inbred sin and been defeated again and again; who have lost heart in the conflict with their own worse natures and have sat gloomily down, despondent if not despairing, or are weakly drifting on the current of their own lower impulses. We often find such souls among us, those in whom the purposes of virtue have grown less strenuous, whose ideals have been dimmed, and whose life, though outwardly cheerful enough, is gradually being overshadowed with a darkness that may be felt. It is a bitter experience. If you or I know any who are sitting in this shadow, we ought to rejoice in our commission as witnesses of the light. To them we ought to be able to carry the good tidings that there is help and deliverance for them, since there is One who has said, "He that followeth Me shall not walk in darkness, but shall have the light of life." This is the gospel of the grace of God with which we are put in trust. There ought to be no such clouded spirits among those who know us well enough to believe our word.

Others there are to whom the darkness has become a habitation on account of sorrow which has blotted from their day the sun and from their night the stars. How many there have been in all the generations to whom the plaint of Job has been the voice of their deepest experience:

"Wherefore is light given to him that is in misery,
And life unto the bitter in soul?
Which long for death but it cometh not,
And dig for it, more than for hid treasures,
Which rejoice exceedingly
And are glad when they can find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?"

From none of the children of men is this cup wholly withheld ; losses, disappointments, the failure of friendships, the desolation of homes, some or all of these things happen to all of us .

“ The fool hath said, “ There is no God,
But none, there is no sorrow.”

And there are times when the sense of this desolation is so quick and keen that hope departs from life and we cry :

“ O Sorrow, cruel fellowship,
O Priestess in the vaults of death :
O sweet and bitter in a breath,
What answers from thy lying lip ?

“ ‘ The stars,’ she answers, ‘ blindly run ;
A web is woven across the sky ;
From out waste places comes a cry
And murmurs from the dying sun.

“ ‘ And all the phantom, Nature, stands
With all her music in her tone,
A hollow echo of my own,
A hollow form with empty hands.’ ”

Now to all those who are thus overwhelmed by trouble, to souls sitting dumb in the darkness of a great affliction, we ought to be able to go as witnesses of the light. What is the gospel with which we are put in trust, if it is not the assurance that they who mourn shall be comforted ? That servant of Jehovah, whom the old prophet invests with all the attributes of the divine humanity, is represented as proclaiming his advent in these words :

“ The spirit of the Lord God is upon me because the Lord hath annointed me to preach good tidings unto the meek ; He hath sent me to bind up the broken hearted ; —to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them a garland for ashes ; the

oil of joy for mourning, the garment of praise for the spirit of heaviness."

If God is light and in Him is no darkness at all, then darkness must not be the habitation of any of His children. If God is love, if all things are working together for good to His children, then there can not be any inconsolable grief in the heart of one who believes in him. Earth has no sorrow that heaven cannot heal. If we believe in God at all this is what we must believe. If there is a Father in heaven, there ought to be no hopeless mourning on the earth. Myriads of things will happen that we cannot explain, but we know that nothing happens without His knowledge, and that out of the sorest of our sufferings some fruit of good is growing.

" Evil is only the slave of good,
Sorrow the servant of joy.
And the soul is mad that refuses food
Of the meanest in God's employ :

" The fountain of joy is fed by tears,
And love is lit by the breath of sighs,
The deepest griefs and the wildest fears
Have holiest ministries."

This is the Christian interpretation of trouble, and part of our business in the world is to lead our fellow men into the light of these great hopes. We ought to know these things so well that we shall be able to make others believe them. We ought to be able to comfort others with the comfort wherewith we have been comforted of God. That is the method of the divine economy. No good gift is bestowed on any man for his exclusive use; all good gifts are to be shared. Those who rejoice in the light must be witnesses of the light.

One more suggestion comes to us from the word that gives us this commission. It is to those who stand upon the heights that the dawn comes soonest. I have seen the sun rise more than once from the high places of the earth—once on that rocky ridge of the Gorner Grat in Switzerland, more than ten thousand feet above the sea, which commands the mighty panorama over which the Matterhorn domineers. When the first rays of the dawn began to run their fringe of silver along the snowy peaks of the Mischabelhörner and Monta Rosa it was all dark westward in the vale of Zermatt; over all that slumbering hamlet the shadows lay heavily. The impulse stirred to call through the telephone to the sleepers down there and tell them that day was coming. Yet that assurance could hardly be needed. Faith in the coming day, albeit it is only faith, is strong enough in the hearts of the children of men.

In the great movements of God's Kingdom the dawn often comes slowly. Through the long night of superstition and oppression and social wrong, there are many who wait for the coming day,—“more than they that waiteth for the morning,”—crying often, often in the night, “How long, O Lord, how long?” Only one hope assures them—

“That the slow watches of the night
Not less to God belong,
And for the everlasting Right
The silent stars are strong.”

But always in such nights, there are watchmen on the mountain tops who catch the first signs of dawn, and shout to those in the valley below that “the morning cometh.” The world is never without these heralds of a better day—brave souls who climb near enough to God to discern

something of his purposes, and who lift up our hearts with visions of the glory visible to them and soon to be revealed to us. Beautiful upon the mountains are the feet of those who bring us these good tidings. The old prophets of Israel were chief among these witnesses of the Light; always their faces were toward the East and their eyes were straining to behold the light of a new day. "And the glory of the Lord shall be revealed," they cried, "and all flesh shall see it together, for the mouth of the Lord hath spoken it." In every age such witnesses have appeared. The world will never know the debt it owes to these brave sentinels upon the heights. Solitary are these altitudes, and the winds blow keen and cold, but prophets of the dawn must risk such perils and privations.

It is to this guild that we all belong, and to something of this lofty service we may be called. But if it is not for you or me to stand upon the mountain tops and be the heralds of a new day, there is not one of us who may not climb high enough to be able sometimes to send down the word of hope and promise to those who toil in the darkness and wait for the light. Andrew Ryckman's prayer may befit the lips of every one of us :

" If there be some weaker one,
Give me strength to help him on ;
If a blinder soul there be,
Let me guide him nearer Thee."

I could find no message, my brethren, which seemed for you more fitting or more inspiring than this which I have brought you. The chimes of your century clock are striking their third quarter. It seems not long ago that we were standing here at the semi-centennial ; but even that recent date is to quite a large number of you a prehistoric period.

If I look back to the day when I first stood in this pulpit as your pastor, thirty-six years ago, I recall a day to which the memory of most of you runneth not. A few of us here still remember it, though mists gather in the eyes when it rises before us, and the soft haze of distance lies over all the scene. The mountains are here, unaltered in their outline, undiminished in their majesty; they seem to draw a little nearer than of old, as if to claim their share in our remembrance; but the busy little town of those days has spread itself over these hills and assumed urban dignities; much that was quaint and homely and primitive in that old life has disappeared; it takes some effort to put ourselves back into those physical conditions and to reproduce the social atmosphere of those old days. How many of the forms that then were treading these streets in the vigor of youth or the prime of manhood, have vanished from our sight; how many of the faces that were then looking up from these pews are now looking down out of the great cloud of witnesses! I see them now,—strong faces, earnest faces, full of light and sympathy, kindling with conviction and resolve, beautiful and dear to memory.

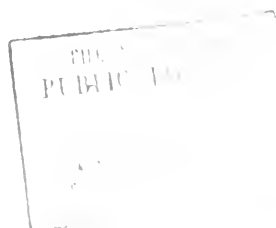
The band of loyal men and women who stood around me in the days of my youthful pastorate are nearly all gone; the group of young people who shared my hopes and enthusiasms are now gray headed, but my memory always goes back with glad and swift feet to that lustrum, for the church at North Adams has always been dearer to me than any other church to which I have ministered, saving only the one which now claims my service. True and faithful men and women were those that here wrought by my side; with the crudities of my youth they were pa-

tient; how much occasion they had for patience I know now far better than I knew then. My best aims they always supported; how much I ever did for them I do not know, though the will was good, but I know how much they did for me. The ministering was not all on one side.

As I think of those whom I knew in this fellowship, and of the spirit which prevailed in all its assemblies, I am impressed with the truth that this church has always been a company of witnesses for the light. Ever since I have known it, the minds that gave tone and character to its counsels have been open minds, hospitable to the truth, ready to see the light which is always breaking forth from God's holy word and God's marvellous universe. John Robinson has had lineal descendants, after the flesh, in this congregation, and many more who were of his spiritual lineage. You have had strong and brave and true men in your pulpit since I went away—all the while, since I went away, there has never been any fear in my heart that you were not well shepherded; the witnessing of this pulpit has been with mighty power; it has been heard around the world; but those who have served you there, those of them who are here, and those whose voices are still, will confess with thankfulness that it is the witnessing church which makes possible the witnessing pastor; that if the word has sounded forth with commanding influence from these walls, it is largely because the people in these pews have been large minded enough to be willing that it should have free course and be glorified.

You have nothing else to do in the days to come, beloved, but to be witnesses for the light. Still, as in all the days gone by, it is sown for the righteous; more freely to-

day than ever before is it scattered ; with open face behold it, and yield yourselves to its transforming might ; then go forth with it, letting its guiding ray shine fair upon all the dusty ways of daily toil, upon all the hard problems of our social life ; bearing the comfort of it into homes that are desolate and hearts that are heavy laden ; till there shall be, nowhere within the circle of these hills, a heart that is hopeless or a home that is not the house of God and the gate of heaven.





PASTORS' WIVES

Tributes to Faithful Women of the Church*

We delight to call to mind today our aged sisters still spared to us, the absent ones, and elder sisters to whom we still look for prayer and counsel.

In 1833 Mrs. Caroline Lillie united with this church, now one of its oldest members; through her four-score years she has felt a deep interest in the success of her church; she and her sister, Mrs. Austin Bond, ministered to the early worshipers in this church in the service of song. Of Mrs. Bond it could be said she loved much—her large family made home the sphere of her work; the lives of her children bear testimony to her worth more than pen or friend can do. She dearly loved Dr. Crawford, and gave one of her sons the family name of her minister.

Miss Martha Streeter has been a member of this church the greatest number of years of any one now living; her sister Hannah is also living in the west. Who can forget the three sisters in their home, who gave far beyond their means, oftentimes to be messengers of love to those who were in need.

Mrs. Abby Erwin, ninety-two years of age, was with us yesterday to meet the pastors; almost her entire family

*Just a few words to explain these tributes. I knew of no better way to secure a memorial of the women's work in our early church than to ask different ladies to write a short tribute of some earlier worker. I fear we seldom stop to realize our precious heritage of church ancestry, we are so busy with the things of today.

There have been many other consecrated souls among us, whose names cannot be mentioned for the want of time. We can speak of only a few who carried the outside work to completion; the "polished stones" that beautified its finish, are known to friends and to the Lord.

J. P. GOODRICH.

have sung from time to time at public worship since 1843—a granddaughter is a member of our present choir.

Mrs. Martha Potter has been one who has strengthened the "tie that binds" over sixty years. Her unfaltering trust has been an inspiration to many; she has stood by the "River" and watched all her family cross to the other shore. I doubt if any one in our church has been able to so comfort those in sorrow as she has, calmly showing her faith by her works.

Mrs. John Doane, nearly sixty years a member of this church, is a shining example of cheerful resignation, and often worships with us in spirit, though unable to come up to the Lord's House.

Mrs. William Martin, over fifty years a member, has built up this church in so many ways, we all recognize her as a "foundation woman," and lean upon her counsel and prayers—for though she has been tried, she has not been found wanting.

Mrs. William Ford, a member forty years, and her children and grandchildren, are working with us today.

Mrs. Frelove Chase has been one of our number since 1857.

Mrs. Willard Ballou is another member whose faith is unwavering.

Mrs. Elizabeth Cone has been one of us over thirty years, bringing a long Christian service from a former home; her interest in the prosperity of our church is continuous, her children and grandchildren keeping her in close touch with all our efforts.

We still feel the influence of the quiet home-makers, Mrs. Hiram Benton and Mrs. Dr. Rice, through the services of their daughters. Mrs. William Brown and Mrs. Moses

Darling were also efficient helpers. The ministry of the rare young women who were permitted to work but "one hour" in choir or Sunday School is not forgotten : Fannie Butler, A. E. and Frances Brown, Eva French Millard, Carrie Parmly, Mary Phelps, Eunice Haskins, Carrie Smith Whitney, Florence Butler Roos, Libbie Barber.

Nor do we forget the "shut ins," Mrs. W. W. Butler, Mrs. D. Raymond; the absent ones whose prayers are for their old home church, Mrs. L. M. Holbrook, Miss Hawkes, Mrs. Edwin Thayer, Mrs. Houston, Mrs. Homer Smith, Mrs. Ellis, Mrs. J. Parkhill; the three sisters, Mrs. Charles Butler, Mrs. Lydia Kimbell, Mrs. James Flagg, whose children have been trained in this church and are helpers here today.

How the list of workers comes up before us as we unroll the scroll : Mrs. Jewett, Mrs. Barber, Mrs. Hodge, Mrs. French, Mrs. Bixby, Mrs. Stowell, Mrs. Gallup, Mrs. Elizabeth Thayer, Mrs. Porter, Mrs. Richardson, Mrs. Perry, Mrs. Jackson, who are still our elder sisters to whom we go for counsel. Time fails to speak of scores of good women who have worked in this part of the Master's Vineyard.

J. P. GOODRICH.

FIRST MEMORIES OF THE SUNDAY SCHOOL

My first association with this church was as a pupil in Miss Rhoda Streeter's infant class. This was fifty-seven years ago, and she continued to teach the youngest class in the Sunday School until 1866 (?) when Mr. Thomas Doane reorganized the school and formed the primary department.

I do not remember one of my mates, but my teacher I remember almost as if I saw her today. I can see Miss

Streeter now welcoming each child with a bright smile and gentle attentions to our comfort. After the prayer by Deacon Gaylord or Deacon Munn, we recited our verses and Miss Streeter talked sweetly about them. That she loved us we knew, and that she was all goodness and loved the Jesus whom she wanted us to love and try to please we never doubted. She had the subtle influence of gentle and loving ways combined with very sincere piety, that in some way took hold of our young hearts. I am sure we all wanted her to think well of us and that helped us to try to be good children. We must have got an ideal of simple goodness from our teacher that was worth more to us than any number of facts, and as Miss Streeter had the youngest class in Sunday School for many years, who can imagine the number of germinal virtues that are credited to her account in the records of character building?

In vain have I tried to recall my successive teachers, but I remember no others definitely until I was about twelve years old. Perhaps it is my fault. I may have been passing through unresponsive years, when there was no answering thrill of emotion to the words and appeals of my Sunday School teachers, but from the vividness and vigor of my recollections, at periods wide apart, of those of whom I write, I am inclined to think it was the individuality of those teachers that made so strong an impression upon my mind.

When I was about twelve years old one who had recently come to our church was appointed to the class of restless roguish girls to which I belonged. How bright in memory is the picture of the new teacher as she stood before us for the first time; the air of gentle refinement about her, the sweet but very serious way in which she took up the

lesson and sought to bring its truths home to each heart. We were too young to reason about it, but we were won and deeply impressed, and it was not long before carelessness and rudeness disappeared, and we were under the control of a strong mind and gracious Christian character. We were surprised into thoughtfulness by the earnestness, personal interest and love so apparent in our teacher week after week. The divine spark was in this life too, and I believe it kindled a little flame in the hearts of her pupils that was the beginning of the new life to some of them. This teacher was Mrs. Bradford Harrison.

The next whom I recall with clearness was Mrs. J. T. Robinson, for many years the teacher of the Young Women's Bible Class. Mrs. Robinson was not only strongly religious, and valuable in all the women's work of the church, but she was a great lover of learning, especially of history, and her ways of illuminating the Bible in all its phases, its geography, history, literary beauty and spiritual meaning, were not only full of interest and charm, but convincing to the mind. Sunday School teaching with Mrs. Robinson was a divine gift. It was using her talents for the Master, and she was ambitious to help young women to grow into the full stature of true Christian womanhood.

She was a stimulating teacher; her methods made a demand on every pupil to brace up to genuine mental effort, but it was more than this; it was a challenge to thoughtful consideration of life and duty, indeed—a constant invitation to become a sincere child of God. She was conservative, but tolerant and just to every honest opinion, and had the true teacher's faculty of drawing out original answers and ideas. Her influence, both direct and indirect, was great, and followed us through the week.

Such teaching as Mrs. Robinson's could not but influence the mental habits and moral life of all who enjoyed it, and I believe our church owes deep and grateful remembrance to one who had so large a part in the training of its young women in Christian knowledge and life. The freshness of these recollections and the dimness of others has emphasized in my mind a truth that has been growing upon me with great force of late years, that is, that of all the influences that operate upon the souls of youth, *personality* is the strongest and finest. It is indefinable, but should be reckoned upon in choosing teachers. My three teachers impressed an ideal of Christian living and thinking that worked deeper than any of their words. From such spiritual characters an influence flows that takes a deep hold of the affections, and through the affections the life is moulded and enriched.

MARY HUNTER WILLIAMS.

MARIA SMITH GOULD

"Nearer My God to Thee"

Maria Smith Gould was the last one of the twenty-two original members of the church to be called home to her Father's house of many mansions.

She joined by profession when a girl of sixteen, and lived to have her children, grandchildren and one great-grandchild worship with her in this her first church home.

Her love for her church grew with her years, and perhaps was at no time keener than during that period when she was debarred by age from worshiping there in person.

She had a church record in years and in loyalty which few of us can hope to attain.

MARY F. B. BURBANK.

MRS. LEVI STEARNS

"Out of the abundance of the heart the mouth speaketh"

In the early days of this church one of the faithful women was Mrs. Levi Stearns. She was an earnest Christian, gifted in prayer, and in every way sought to further the kingdom of her Savior.

She taught in the Sabbath School, and was very much interested in the conversion of souls of the young, as well as of older people—would invite them to come to Christ; pray with, and for them, inspiring and helping them in her beautiful way, as the writer can testify with the deepest gratitude.

MRS. E. M. HARRISON.

MRS. (DR.) ROBERT ROBINSON

"A woman that feareth the Lord she shall be praised"

Mrs. Sophia Briggs Robinson was a member of this church seventy years ago. She desired the young Congregational church should be properly equipped; it was a day of small things, no aid societies. Consulting her friends she tried to devise ways and means to secure a communion set. She preferred knitting to housewifery, and determined to earn something towards the purchase of a pewter service; patiently she knitted linen fringe of intricate pattern to trim the curtains of the oldtime high-post beds, for which she received a goodly sum, and with the assistance of Dr. Hawkes one was purchased, and used for thirty years, when it was superseded by the silver service given by Mr. and Mrs. William S. Blackinton.

Later this first set was donated to the church in the White Oaks at Williamstown, and there used for some years; when a silver service was presented to them the pewter one was set aside.

In 1900 Mrs. John Bond secured it and presented it anew to the home church. It can be seen in a corner of one of our parlors in a case made to preserve it as a precious heirloom of the past.

COMPILED.

MRS. CLARA ROBINSON MARSHALL

"Faithful in all Things"

Mrs. Clara Robinson Marshall was the most striking figure among the ladies whom a stranger coming to the little village of North Adams in the '40s would have been apt to meet. Brought up here, the daughter of Dr. Robert C. Robinson, and so own cousin to Mrs Babbitt and to Judge Robinson, she was married to the young Englishman, Mr. James E. Marshall, who came here to assume charge of the cotton mills which had been bought by his uncles in England.

Their home was perhaps the first in North Adams to be opened as a center of hospitable social life. Having great executive ability, Mrs. Marshall was by nature a leader socially and in the activities of the church, and in both directions she used her really great influence always toward what was on a high level. She once told me that in fulfillment of her church duties she made it a point to call at least once a year on every woman who attended the church. Her cordial welcome and after helpfulness to those who came as strangers into town or church were evidence of her kindness of heart.

In person and manner she was exceptionally attractive; tall, with large dark eyes, she had a fine presence and queenly carriage, and added a most winning smile to great natural dignity. That her smile was not for the outside world alone may be understood from the simple fact that

she was greatly beloved by all who served her. Best of all, she was a happy wife and mother; tender and yet wise with her boys and girls, and devoted to her husband through the time of their prosperity, and doubly so when business prospects darkened.

DIANTHA L. JACKSON.

MRS. JOSEPH P. MERRIAM

"Enter into His gates with thanksgiving, and into His courts with praise"

Mrs. Harriet R. Merriam was the second daughter of Dr. Robert Robinson, and united with the church under Dr. Crawford's ministry.

She sang contralto in the church choir; a friendship formed at this time resulted in her becoming the wife of Joseph Merriam.

(It was in the home of his father, Daniel P. Merriam, that the council first met to arrange for the organization of this church.)

Two sons were born here, and in 1855 they went west, where they labored in other fields.

Her love for her early church, for North Adams and its mountains, was her song always.

By her daughter,

HELEN M. HOAGLAND.

Mrs. Helen Merriam Hoagland of New York represented the families of her father and mother at the seventy-fifth anniversary of the Congregational church held in North Adams in 1902.

J. P. G.

MRS. DEACON ROBERT McLELLAN

"By their fruits ye shall know them"

One of the prominent names in the second decade of our church history was McLellan. Deacon R. W. B. Mc-

Lellan and Belinda Elliot, his wife, were devoted workers, sustaining its meetings for prayer, encouraging its pastors, maintaining a family altar, of sacred memory to those who were permitted to share its worship.

Mrs. McLellan was the faithful secretary of the "mothers' meetings" for nine years, and from her Bible class many came into the church.

Removing west, their lives enriched other fields. Their eldest daughter lives in Los Gatos, California, from where the mother was called to her heavenly home in 1873. Deacon McLellan followed in 1890.

The youngest has been a missionary in China over thirty years, her husband having charge of the largest mission press in the world (at Shanghai). Three of their children are also at work under the Presbyterian Board in China, illustrating the promise "to children's children," etc.

The McLellan name has been kept upon our church roll by our dear Amelia McLellan, one of the Lord's precious jewels recently called home, who was a faithful member with us over fifty years. Her weekly offering was put aside when too ill to attend the service. Her quiet consistent life was an object lesson for all, "to look for the best in every one."

Miss Janet Elliot (Keeler), a sister of Mrs. McLellan, will be lovingly recalled by many here today. She too has trained children for the heavenly kingdom.

MRS. (DR.) E. S. HAWKES

"Her ways are ways of pleasantness, and all her paths are peace."

Miss Sophia Abbey was born in Natchez, Mississippi. Losing both parents when quite young she came to live with relatives in Massachusetts. Some years afterward she

was married to Dr. Elihu S. Hawkes, a prominent physician and one of the early members of the Congregational church in North Adams. She was noted for her graceful and engaging manners. Reared under southern customs, she was naturally of a retiring and timid disposition. The many cares of home life often prevented her from active church work, but her loyal support and open purse were ever at command. She was the mother of a large family, and though having abundant means, she gave personal, devoted care to her children. She was a loving, faithful mother, sacrificing ease and personal pleasure that they might be happy; an excellent housekeeper and true home-keeper, generous to the poor and unfortunate, a kind neighbor and friend.

Many surprises in the form of some useful present were planned by Dr. and Mrs. Hawkes and given to worthy and needy friends to help them in the struggle of life.

Mrs. Hawkes was ever in sympathy with any plan of her husband for the welfare and success of the church.

L. M. HOLBROOK.

MRS. HENRY CHICKERING

"She openeth her mouth with wisdom, and in her tongue is the law of kindness"

Miss Elvira S. Allen was born in Barre, Mass. In 1844 she married Hon. Henry Chickering, founder of the *North Adams Transcript* and for many years its publisher. They came to North Adams immediately after their marriage and at once identified themselves with the Congregational church, and soon became active in all the affairs of church work, he filling the office of deacon until removal from town.

Mrs. Chickering was a woman of strong personality of character and of rare excellence, a woman of culture, educated under the instruction of Mary Lyon, sympathetic and helpful to those less favored than others, a wise counsellor and a true friend. She was an important member of the monthly "mothers' meeting," and did much to increase its interest and efficiency; constant in attendance at all the meetings of the church, and always at the Thursday evening prayer meetings. Her aged grandmother and sister were also members of the church. Miss Hannah P. Allen, her sister, taught a primary school in the vestry of the old church, and can be recalled by many as the one who first taught them reading, sewing, embroidery and sketching with crayons.

Two sons and a daughter were given to these godly parents; only one remains, William Chickering of Oakland, California.

L. M. HOLBROOK.

MRS. ROBERT CRAWFORD

"Love is the fulfilling of the Law"

No one can recall Mrs. Crawford without a vision of a lovely and smiling countenance encased in dark curls, and who that ever heard them will forget her loving words and affectionate greetings and partings?

Mrs. Crawford was an invalid all the years I remember her, and could not be very active, but the "mothers' meetings" over which she presided for some years were very dear to her heart.

Her interest in the children was deep and tender, and she knew by name every child of the church. To help her husband in his work, it was her custom to have the deacons

and their wives meet at the parsonage every quarter, for a social tea, and then talk over the interests of the church, and plan together ways and means for promoting them.

We can imagine the seriousness of these conferences successively with such men as Deacons McLellan, Gaylord, Chickering, Marshall, Hunter, for these were struggling days for the church. Mrs. Dawes wrote of them "It sometimes seems as if we could not keep up our church society; everybody who goes away goes from our church, and every newcomer is either a Baptist or Methodist."

But Dr. Crawford guided us through these trying times carefully and prayerfully, and always with the sympathy of Mrs. Crawford, whose love for this their first parish was strong and manifest all her life.

MARY HUNTER WILLIAMS.

MRS. H. L. DAWES

"The fruit of the spirit is love, joy, peace"

Mrs. Dawes was a member of this church for twenty years, from 1844, when she came to North Adams a bride, until 1864, when the family removed to Pittsfield, most of this period during the pastorates of Dr. Crawford and Mr. Paine. At different times she was president of the maternal society, teacher in the Sunday School, and interested in whatever was doing, as for instance, in organizing the mite societies for the furnishing of the new church. We did not have the organized activities of today at that time, but the church life and family life were more intimately blended than now, and the individual influence of its women was none the less potent. Of commanding and charming personality, Mrs. Dawes' natural leadership was increased by her husband's position as a public man, and her broad

spirit went out into all the religious, philanthropic and intellectual life of her time.

Mrs. Dawes' loyalty to her pastors was exceptionally strong and never failing, which kept her in touch with the needs of the church. She loved to lighten all human burdens, and had a wonderful way of meeting people helpfully, being remembered gratefully as a friend to the sick and sorrowing. Her bounteous sympathy and the sweet strength of her noble nature seemed to transfigure cares and sorrows and help others to rise above them, as she herself ever did, into the atmosphere of hopefulness and trust.

MARY HUNTER WILLIAMS.

MRS. SARAH A. CHILDS

"Discreet, chaste, keeper at home"

When a young lady Mrs. Childs became a Christian and united with the church in Brattleboro, Vt. At the time of her marriage, in May, 1841, she came to North Adams, and very soon (by letter) united with the Congregational church of this city. She was ever a devoted conscientious Christian. Her prayers and example soon led her husband to give himself to the service of the Master, and he was ever a humble active Christian.

She was very much interested in the "mothers' meetings" of those days. She was faithful to her church, family, and friends, and died in the faith, in Montreal, Canada, in 1850. It well could be said of her: "She hath done what she could."

CAROLINE A. DOANE.

MRS. DAVID ROGERS

"A Faithful Mother"

The wife of Deacon Rogers was an excellent Christian mother, a good neighbor and friend. She prepared many

delicacies for the sick, and often sent a dainty dish to her pastor. She was greatly interested in the quilting bees and donations of the early days. The name "Rogers" was part of the framework of this church fifty years ago. They with the help of Mrs. Levi Randall planned many a gathering for the choir of "lang syne," and secured money to carry on the necessary "singing school."

MRS. JOSHUA K. ROGERS

Mrs. Rogers came to North Adams in 1841, directly after her marriage. She was a sincere Christian, but her health did not allow of much active church work. She was, however, interested in everything pertaining to the church. She was born in Conway, Mass., in 1817, and died in Syracuse, N. Y., in July, 1901. A lovely Christian woman.

CAROLINE A. DOANE.

MRS. E. ROGERS

"She was an artist, truly skilled with needle point"

Mrs. Sebaette Stevens Rogers was born in Swanzy, New Hampshire, and was married to Mr. Edwin Rogers in 1844 by Rev. Dr. Crawford, the wedding taking place in the brick block just east of the church. In the fall of 1894 their golden wedding was celebrated, and called together a large company, among whom were Senator and Mrs. H. L. Dawes, who attended their wedding.

Mrs. Rogers united with this church in 1850, and was always interested in its welfare, although prevented by ill health from taking as active a part as she would have liked; but her wise council was often sought. She had executive ability of no mean sort, and was very efficient as an officer in the sewing society, and her skill with her needle was

invaluable. She was also of great assistance to her husband in his work as chorister, who valued her opinion in the selection of hymns.

Mrs. Rogers died at their summer home, Heron Island, July 25, 1895. The island yielded beautiful floral treasures which were arranged by loving hands as tributes of affection. Thus passed from earth a remarkable woman of a refined and social disposition, and a sincere friend, who will linger long in the memories of those who knew and loved her.

SARAH E. INGALLS.

MRS. THOMAS ROBINSON

"A Loyal Helper"

She was one of the active women to suggest ways and means in the early days of our church. Coming from city life to the small country town, she brought many new suggestions, and often invited the Women's Sewing Society to meet with her.

The early part of the afternoon was given to sewing for the minister's family, or one of the parish who might have sickness in their home. Outgrown clothing was brought to be remodeled for some needy child to go to Sunday School, and money was raised in various ways to send an occasional box to a missionary.

It was the fashion at one time for men to wear silk nightcaps, said to be conducive to silky hair, and a few women who were particularly nice with their needles made them under the direction of Mrs. Robinson for sale; they were made of brown silk. The late John F. Arnold ordered for himself and some of his friends.

As daylight waned an hour of prayer followed the work; frequently a bountiful tea had been prepared, to

which the minister was expected, and the deacons were welcome; the village tea table discussed the interests of the church together, "and the mite box was passed from one willing hand to another."

COMPILED.

MRS. JOHN H. ORR

"The Lord is mindful of His own"

Mrs. John H. Orr will be lovingly recalled by many here today. Afflicted for years with an incurable and depressing disease, deprived of the privilege of attendance upon public worship, her four walls shutting her from outside activities, she made her rooms the place of prayer, and for some years the women's prayer meetings were held with her; all who were privileged to attend remember her fervency of spirit and cheerful resignation.

Living so near the church she loved, but not permitted to enter its doors, yet her sweet influence was felt in the lesson she taught by un murmuring trust—encouraging others by joyous words, and sharing with her husband the interests of the church, she exerted a quiet influence that cannot be told.

She was a Christian of rare graces—in her relations of wife, mother and friend, she won profound respect and love. Uniting with the church in 1842, she was a valued member until her death in 1871.

MRS. ESTHER C. RICHARDSON.

MARY CONE ROBINSON

"One Family in Heaven"

Mrs. Mary Cone Robinson united with this church at the time of the great revival of 1852. To her covenant vows she was ever faithful, always seeking to know and do

her Master's will. In her daily life she exemplified and adorned the religion of her Savior. The Bible was most truly the guide of her life. The two last years of her life she was an invalid. She bore this protracted season of pain and weakness with cheerfulness and patience. It was given to her here to enjoy a foretaste of the joys upon which she was so soon to enter. A short time before she passed away she was given a respite from severe pain by a few moments of sleep, from which she awakened suddenly, her lovely face radiant with an angelic smile, and said: "I have seen the 'Beautiful City' and the gates were open wide."

So to this dear one "an abundant entrance was given into the heaven for which she was so fully prepared."

ESTHER CONE RICHARDSON.

CLARA A. CONE

Miss Clara A. Cone united with this church in 1858. She was a devoted, loving, self-sacrificing disciple of her master. To "do good as she had opportunity" was the desire of her life. Her heart and hand were ever ready to serve the needy and suffering. "Of such is the Kingdom of Heaven."

MATTIE A. CONE

Miss Mattie A. Cone united with this church in 1864. From childhood her health was delicate. The last few years of her life she was a great sufferer, but she bore her sufferings with sweet submission and cheerfulness. She was a loving, trustful follower of her Savior and prepared for the "sweet rest of Heaven."

These sisters united with the same church here on earth and were united in the Heavenly home where sin and suffering never enter, and parting never comes.

"They have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in His temple, and He that sitteth on the throne shall dwell among them."

"For the Lamb which is in the midst of the throne shall feed them and shall lead them into living fountains of waters, and God shall wipe away all tears from their eyes."

MRS. SARAH SARGENT PAINE

"Her work was done—and well done"

The wife of Rev. Albert Paine was a particularly social woman, and was a valuable assistant to her husband in his pastoral work.

It was a wonder to her friends how she could find time for the many calls she made in the parish. She was domestic in her tastes and left no part of her household duties that required her attention; her children always received her first care, and later when grandchildren came they were her heart's delight. She always showed warm sympathy for all who were in trouble, and took keen interest in the work of the church, and in every good undertaking in the community, endearing herself to all with whom she came in contact. She was rich in common sense, which enabled her to meet and overcome difficulties. She was steadfast to her friends, to duty, to all the requirements of home, and ably assisted her husband in his work throughout the parish.

Not lacking in hospitality, she always welcomed an unexpected friend to her board or fire-side.

Though suffering from an incurable disease she endured all with resignation and cheerfulness, expressing the

wish that she might live to see her husband through, as increasing blindness made him dependent upon her devoted care. They were happy in life and were not long separated by death, as they both entered into rest in 1901.

ELIZABETH D. THAYER.

MRS. FRANKLIN ROBINSON

“Blessed are the meek for they shall inherit the earth”

These few lines cannot convey an adequate memorial of the unassuming Christian character of Mrs. Robinson.

Her gentle, genial influence was chiefly felt in the home circle. Her greatest pleasure seemed to consist in ministering to the happiness of those about her. In memory we revert to those days when it was our privilege to receive the ever warm welcome of her hospitality, and her ready appreciative interest in the happiness of the young.

Her religious faith was always reverent, but with characteristic humility she refrained from witnessing early for Christ by a public decision. In after years she often regretted that she thus delayed.

She was fond of committing hymns to memory. Her favorite hymn was “Sweet the moments rich in blessing!”

She was sympathetic in her help for the needy and the sick. Her last illness was caused by exposure in the desire to alleviate the sufferings of a sick neighbor. Her death was felt keenly in the church and community.

LUCY HARRISON CONE.

MRS. SUSAN ROBINSON BLACKINTON

“Not to be ministered unto but to minister”

In recalling the names of the women of our church in its earlier days, it is a pleasure to speak of Susan Robinson Blackinton.

But how can we bring up before you her beauty of face, and grace of manner that so charmed all who met her?

Fidelity is a rare quality, but she possessed it in large measure, manifesting it in her love and loyalty to her church and pastor.

Loving all things beautiful, she with her husband, William S. Blackinton, was ever ready with suggestions for the improvement and beauty of our house of worship. The beautiful rose window was suggested and selected by them.

The silver communion service was their gift, and when an addition was necessary, that was supplied.

With what loving remembrance many recall the little "Leaflets" bearing words of comfort and cheer, sent to the sick and sorrowing.

Bright and courageous herself, she ever urged others to look for the shining side of the clouds.

"To live in hearts we love is not to die"

M. LOUISE PERRY.

MRS. ANN ELIZA BABBITT

Psalm 84-10—"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

As a tribute to my deceased friend, I wish to testify to her steadfast, Christian character, which was unchanging in all the seventy years of friendship we enjoyed together.

She loved her Savior, she loved to worship in His house; the text at the head of this sketch was one very often repeated by her.

The desire to be of service to others and her unselfish life will be held in affectionate remembrance. She planned to further ways to carry on the work of the Master in her own city, and was generous as means would permit. She

loved her country and desired all parts be opened to the privilege of worship, and was especially interested in the work of home missions by her church; for several years she was an officer in that organization, and the annual opening of the "mite" boxes was in her parlors.

She believed in prayer, and hers was the "effectual prayer of the righteous." When the Reaper came she was ready, her work was well done, and she was gathered into the Heavenly fold February 13, 1900, in her eighty-fourth year.

In loving remembrance,

EMILY BRADFORD WHIPPLE.

MRS. MARY MITCHELL HOLDEN

"How much the fruit in God's garden is beautified by the process that ripens it"

Mrs. Mary Mitchell Holden was born in 1807. She was a kind friend and neighbor, a quiet home keeper; no one sent daintier dishes to our church festivals or to invalids than she prepared with her own hands.

She united with this church in 1837, during the pastorate of Rev. E. Russell, and was a faithful attendant upon its services until her death, January, 1879.

ADALINE C. HOLDEN

"Ours not to reply,

Ours not to reason why"

Adaline C. Holden was one of the "polished stones" fit for the Master's use. Her quiet sincere love for the Savior created an atmosphere of purity and Christian cheerfulness that made her home a haven of rest for troubled hearts.

A "shut in" who did not publicly unite with the church until 1874, but her heart and prayers had been with us for many years. She manifested a thankful spirit at all

times. The heavenly Father sent a beautiful child into the home, Stella, the daughter of her sister, Mrs. Rhoba Jewett, and the richness of Miss Holden's loving heart left its impress upon the pure page of the child's mind.

When the Father recalled this treasure, it was already ripe for the heavenly garner. She was a tower of strength to the sorrowing parents, and bowed in perfect submission, for she felt that "God never does, or permits to be done, that we would not if we could see the end." With this unfaltering trust she, too, entered the heavenly home, March 6, 1882.

CAROLINE L. HUNTER.

MRS. SARAH THAYER PAUL

"Her words were fitly spoken"

Mrs. Paul was a typical New England Christian woman and mother, ever ready with wise counsel, which brought comfort to many.

Educated under Mary Lyon, she became a teacher, whose reputation was greatly enriched by the earnest Christian influence exerted upon her pupils. She worshiped with this church during the pastorates of Messrs. Yeomans and Day. After her marriage to Truman Paul a warm hospitality reached the parsonages here and at Williamstown, where for thirty years she was a faithful member of that church.

Removing to this city in 1862, they united with this church, and as long as health permitted she attended the women's meetings and the church services. Her prayers with the sick and the aged, her interest in missions, will be long remembered by those who shared them.

She suffered a stroke of apoplexy in her church pew, and entered into rest in the year 1875.

JOANNA L. MARTIN.

MRS. S. JOHNSON

"God loveth a cheerful giver"

Mr. and Mrs. Johnson came to this city from Adams; in 1864 she united with this church, and from that time she gave of her means, her time, her carriage to help forward the work of the church. She was a frequent caller upon those who were "shut in," and deeply interested in the welfare of the many employees in her husband's large manufactory.

Her usefulness was greatly appreciated in her willingness to show others how to make the best use of what they had; she was particularly deft with her needle, and often clothed up children for Sunday School; encouraging her weaker friends to find the gladness and sunshine in the world. She gave generously for the Soldiers' Aid Society, carried on by the union of churches during the civil war.

Mrs. Johnson was a thrifty housewife and faithful helpmeet; and always gave her friends new inspiration and vigor to meet the cares and burdens of daily life. A member of a large social circle, she assisted her husband in entertaining his many friends, looked well to the affairs of her own household, entered into the joyous life of her children, brightening all by her sunny temperament.

Mr. and Mrs. Johnson were valuable helpers in the community, and their loss from our church was very great, but their good deeds and broad charities are not forgotten.

As one who knew Mrs. Johnson from her earliest childhood, I wish to bear loving testimony to many personal loving kindnesses shown me through many years.

MRS. E. M. HARRISON.

MRS. DEACON JAMES HUNTER

"To do good and distribute"

The above seems to me to have been the daily characteristic of my neighbor. It was my privilege to be much

in the home of this sainted woman. So quietly did she go about upon errands of mercy, few knew the extent of her helpful ministrations. She did all in such a modest unassuming way, no opportunity was given for thanks.

Her generous heart and quiet sympathy with any in trouble made her one of our "foundation women" many years. Of her it could be truly said: "The heart of her husband doth safely trust in her," for she faithfully supported him in every good work, and they were united not only in their desire for the prosperity of their church, but also to make their home a haven of rest to all the Christian brothers and sisters.

She was given to hospitality. No one can forget the unfeigned welcome which was sure to greet us; her house was always in readiness for the unexpected guest. The communion bread was prepared by her for over thirty years.

She was not given to much speaking, but her devoted manner at all devotional meetings told of a meek and worshipful spirit more convincing than many a public prayer. No one ever heard a bitter word from her lips.

She was a beautiful housekeeper. Many besides her own children rise up and say, blessed was her life among us.

JENNIE PAUL GOODRICH.

BELLE HUNTER (CHASE)

"Blessed are the pure in heart for they shall see God"

The youngest daughter of Mr. and Mrs. Deacon James Hunter was my school-mate, church-mate and friend. Together we stood before the altar in May, 1866, and publicly promised "to unite with this church in active service of the great Master." This friendship has enriched my whole life.

She inherited many of the rare qualities of the father and mother; her daily walk and conversation were an inspiration to growth in character, and an earnest desire to do good and to be good left its impress upon the young people of this church, who to this day quote her discreet and joyous Christian living. Her cheeriness and tact helped things to move without friction. She took active part in all young people's work. She taught a large class of young girls in the Sunday School, and faithfully portrayed to them the beauty of a life given to His service.

Retiring in her nature, she placed others higher than herself, yet eagerly finding some work she could carry on. She loved the Lord's house; her radiant face as she listened to some inspiring service can never be reproduced—yet it hangs on memory's wall a heavenly vision.

She was called up higher in 1876.

In loving remembrance,

JENNIE PAUL GOODRICH.

MRS. A. P. BUTLER

"A lover of hospitality"

This faithful worker united with our church in the year 1850, and for thirty-five years was one of its foundation women.

Caroline Witt Butler was born at Hubbardston, Mass., in 1819. She married Mr. Abial P. Butler in 1837, and they were the parents of six children, one only of whom survived them, Will Witt Butler. Mrs. Butler lived the life of a consistent Christian, loyalty to her church and its work being one of her strongest attributes.

Until the time of her death she was a liberal subscriber to its missionary and benevolent schemes, and ill health only interfered, during the later years of her life, with ac-

tive participation in the work of the church. Her home was open to the hospitalities attending the reception and care of supplies.

During the first months of Mr. Munger's pastorate he found in her home the quiet comfort essential to his requirements.

Mrs. Butler will be fondly remembered as "Dear Aunt Kate."

She was called to her heavenly home in February, 1885.

JOANNA L. MARTIN.

MRS. T. T. MUNGER

"They that turn many to righteousness shall shine as the stars forever and ever"

In thinking of Mrs. Munger's influence among us we always remember the beautiful home life,—that Christian ideal of home in which every member blends the pursuit of true culture with good useful work, done for the happiness of the family and for others, with a sacred reserve of time for outside duties. So long as health continued this home was a social centre and an uplifting influence, touching the community life in various ways.

Mrs. Munger organized the first book club in North Adams, an educational impulse which has widened and continued to the present time. She gave strength and inspiration to all the women's societies of the church, but the education of the young in Christian work appealed to her with special force, and as one of the leaders of the Harry Wadsworth club (so named from the club of Dr. Hale's story "Ten Times One Are Ten") she devoted much time to teaching the boys and girls and cultivating their sympathies and interest in all good work, for the freedmen, Indians, home and foreign missions, and first of all for work in our own town.

Mrs. Munger was a model of sincerity and earnestness, and as she had the enthusiasm and faith necessary for success, she left her mark on many of these young lives.

MARY HUNTER WILLIAMS.

MRS. (DR.) G. C. LAWRENCE

“Diligent in business, fervent in spirit”

In the early 60s Dr. George C. Lawrence and his wife came to this church, bringing letters with them.

We soon learned their helpfulness in many ways—for nearly twenty-five years he was the beloved physician in many of our homes, and his death was a general sorrow. Their son, Hon. Geo. P. Lawrence, still keeps the family name upon the church roll.

All who assisted in church work with Mrs. Lawrence knew her worth. She had great executive ability and perseverance, and knew no such word as failure. When she had used up her own strength (and no one knew how long she battled with disease) she would enlist others into the service, and in that respect she had most wonderful success, infusing new life and courage into others for the work to be done.

She was also fertile in ideas, and had unusual tact and discrimination; as long as she lived she never failed to lay plans for removing the debt which the women of the church had assumed.

The Woman's Aid Society found her a most successful officer and solicitor, and much of their work was planned in her home, before we had church parlors. She taught a class of boys in the Sunday School for several years.

Mrs. Lawrence was one of the first corporators of the Hospital.

MARIA W. SMITH.

MRS. WILLIAM WALLACE FREEMAN

"Blessed are the dead who die in the Lord"

The death of Mrs. Freeman in December, 1896, took from the church one active in sympathy and service. From her first coming to North Adams in 1863 she identified herself with the church and its work; giving freely of time and self in the spirit which more than doubles all other gifts. Her devotion to her home and family was very beautiful and was widely known. It was her wish to share the sweet home influence with others, which led to her work among the Chinese, and for years she gathered around her the homeless Orientals who labored here. She was very active in the temperance work in this city. To those who were closely associated with her in ties of friendship, who united their efforts with hers in the upbuilding of Christ's cause, who mingled tears of joy and of sorrow with her, her name will ever be surrounded with tender, happy memories.

HELEN LAMBERT GALLUP.

MRS. MARTHA P. WRIGHT

"And a book of remembrance was written before him, for them that feared the Lord"

There is in many a heart a book of remembrance wherein are tender records of the life of one who was "not disobedient unto the heavenly vision." Mrs. Wright's life spanned the years from May 11, 1812, to February 22, 1900. It was not until 1871 that she came to North Adams with her daughter (now Mrs. John A. Rice). She loved this church, and though she could never actively engage in its work, she interested herself in its success and inspired others to efficient service.

Attractive in person, with winning manners, wise and comforting in her counsels, it was not strange that young

and old were drawn to her. She possessed strength of will, courage, great patience and the internal harmony and poise of character that come to those who dwell with God in love.

It was during her later years that Mrs. Wright became so dear to me, and the very last ones I thought the most beautiful of all. Evening shadows were falling, and she was gradually laying aside the activities of life. Sheltered from its storms, and crowned with the love of children and grandchildren, even to the third generation, she trustingly awaited the things to come. It was then that her room became to so many of us a sacred place where we were lifted above the cares of life, and our outlook broadened as by a vision from a mountain top. Every such life and character reveals anew the life of God in the soul of humanity.

ELLA ELIZABETH HUNTER.

FRANCES E. SWIFT

What worthy tribute can I bring to lay on this altar, in affectionate remembrance? How shall I speak her matchless worth? A woman of many virtues, "whose price is far above rubies."

With a character possessed of intense energy and strong convictions, of great kindness of heart and unselfish love; she worked with untiring zeal for the accomplishment of the greatest good to whatever worthy object claimed her attention, looking out by the way for every opportunity to lighten a burden, or lift the despondent, into her own atmosphere of unfailing cheer and courage.

For every good word and work, she gave in unstinted measure her time, her sympathy, her earnest thought. In the spirit of the Master, in whom she trusted, and in whose footsteps she followed, she gave herself.

For those who have lived and loved, and walked and worked with her in common interest, sweet and sacred will be the memory of her noble life.

Take from it the lesson it imparts, make a conscientious use of life. "Work while it is yet day."

In affectionate remembrance,

ANNA M. RICHMOND.

THE DEAR MOTHER

Mary C. Quackenbush passed the eighty-sixth milestone of her life's journey, leaving the record of an active useful life, and the memory of a true womanhood, whose duty and devotion to home and family she accepted as a sacred trust, and faithfully kept the charge.

Her happy buoyant spirit was the charm of her nature. Old age held her sympathy, but not her companionship. She loved the young and they in return loved her. She lived not in regrets of the past, neither in forebodings of the future, but in the ever present, where she found abundant pleasure and interest. Her life was like a psalm not all of joy and rejoicing, not all of sadness and complaint, but a unison, through which the spirit of faith, hope and good cheer came like a benediction to her soul, to lighten its burden and to brighten the way.

So when the end came, and the last amen was spoken, it found her willing and desirous to depart, knowing that "to awaken in God's likeness, she should be satisfied."

In loving remembrance,

ANNA M. RICHMOND.

Sketch of the Ladies' Aid Society

MRS. CHARLES H. CUTTING.

Who can forget the brave workers of long ago, when our church and chapel had not the modern conveniences of today. The work accomplished then may not have assumed the proportions that later dates in our records give of the society; still with the kitchen in the basement and other things as crude and inconvenient the present work seems to appear in a lesser light.

Let us then give honor and tribute to the women who battled with the work of the past, and in the review of their labors find courage for the future.

This society was first organized at the home of our pastor, Dr. Lewellyn Pratt, in September, 1872, under the name of the Ladies' Benevolent Society, with the following officers enrolled: President, Mrs. Lewellyn Pratt; vice president, Mrs. James T. Robinson; corresponding secretary, Mrs. Pratt; recording secretary and treasurer, Mrs. Helen Butler; Executive Committee, Mrs. Edwin Thayer, Mrs. E. B. Penniman, Mrs. A. E. Babbitt, Mrs. A. W. Richardson and Mrs. William Martin.

At this meeting it was voted to give the attention and work of the women to any need that presented itself, either foreign or home. As years passed on and the work grew, committees were appointed to take charge of the different branches, so it was that the Foreign and Home Missionary Societies were formed, which will be reported later.

Then follow records of meetings and work that make the heart glad as it reads of them. These duties met so

bravely and well probably seemed to the participants as if they were a tangled web, but like the tapestry workers who only see the wrong side of the picture until it is finished, so we believe this work stands and that our Father in Heaven will look upon it in its completeness, and speak the words "well done." Some we believe have already heard these words and are now chanting His praises around the throne, and others God in His mercy has spared to us. Let me take you in thought to some of them resting quietly in their homes. Watch their faces with the heavenly love already resting upon them as they sit with silvered hair and folded hands, and note that every heart beat is for this church. God bless them! They are our benediction and blessing. Who would not work with such inspiration? In the years after activity was impossible, these mothers of ours have been doing quietly but surely for us.

The women of our church have with hearts and hands assisted those over the seas and within the borders of our own country with wonderful helpfulness; but nestling closest to their hearts has been the dear church home. Her needs have been their study and you all know how much has been accomplished. I shall not enter into figures in this review, although the amounts raised would reach the sum of several thousands; but figures seem insignificant compared with the heart and thought of it all, which has been the uplifting of church life socially and financially.

This society has been the recipient of many gifts, but time and space forbid my mentioning only those of later date.

Mrs. Babbitt, always ready to aid in any work for this church, in dictating her last wishes bequeathed the sum of

three hundred dollars which has since been received and applied on chapel debt as she wished.

Mr. Rogers (one of our beloved ones) gave part of his family silver to the society, and it has been very helpful at different times.

A gift that has given great happiness is the beautiful new range which is now in our kitchen, and will be used for the first time during our anniversary. It was donated by Mrs. E. B. Penniman.

We would acknowledge these and other gifts with hearty thanks and appreciation. No one but the workers know the real joy these remembrances give.

Besides helping to pay for the chapel, which the ladies have done and are still doing, they have purchased and paid for the house next to the church. About five years ago the society was confronted with the thought that unless they interfered the land formerly owned by them would fall into hands entirely outside of the church, and perhaps make it impossible to obtain any of it if needed at some future time. Therefore with a view of protecting the property from undesirable surroundings, the ladies have purchased two additional houses and have already so far reduced the indebtedness that it is no longer a burden to carry. This work has not been allowed to interfere with the varied needs of the church as they have presented themselves, but is being cheerfully carried on in connection with other duties.

This is the birthday of the Church. Let us draw nearer, love her more; let God's fresh air and sunshine in, that it may not only warm our own hearts but all those who enter its doors, that they may join with us in singing:

"I love thy kingdom, Lord,
The house of thine abode."

Sketch of the Woman's Foreign Missionary Society

MRS. JOHN A. RICE.

A little more than twenty-six years ago our Foreign Missionary Society was organized. The record says: "A meeting of the ladies of the First Congregational church in North Adams, Mass., was held in their chapel on Wednesday afternoon, November 3, 1875, for the purpose of organizing a missionary society, auxiliary to the Woman's Board of Missions in Boston. Sixteen ladies were present. The meeting was opened by Mrs. Lewellyn Pratt, by reading the scriptures and prayer, after which Mrs. W. P. Porter was chosen secretary."

The first officers of the society were: President, Mrs. Lewellyn Pratt; vice presidents, Mrs. William Martin, Mrs. A. E. Babbitt, Mrs. Shepard Thayer and Mrs. Mary Hunter Williams; secretary, Mrs. W. P. Porter; treasurer, Mrs. Belle Hunter Chase.

This little band of faithful, consecrated women worked earnestly until the membership was increased to fifty. A meeting was held each month, usually in the chapel, although one is occasionally reported at the home of some member. Shall we ever forget the meetings at the parsonage, or with Mrs. Babbitt, Mrs. Lawrence, Mrs. Freeman, Mrs. A. P. Butler, Mrs. Martin, and Mrs. Thayer. As we recall them we seem to see again the dear faces and hear the voices raised in earnest prayer. May their spirit rest upon those who follow them.

After the death of Mrs. Belle Hunter Chase, Mrs. Charles H. Ingalls held the office of treasurer until 1879. Since then the secretary has also performed the duties of treasurer. In October, 1877, the society became an auxiliary of the Berkshire branch. Mrs. Martin was the second president, followed by Mrs. Munger in 1878. At this time Mrs. Williams became secretary, and for several years gave the reports of the meetings, bringing inspiration and help always.

Mrs. Merriam gave faithful service in the same office, with great devotion and special fitness.

And then Allie Porter, one of our youngest members; her willing spirit and bright and happy face will always be a pleasant memory to us.

In 1894, at the annual meeting, Mrs. J. C. Goodrich was made president, and Mrs. J. P. Coyle vice-president.

We have only mentioned a few of the women who have been faithful, earnest workers in this society; there are many others, for the membership has increased.

From 1878 to 1902 we have sent to the branch treasury \$3183.27. We have contributed to schools and for the support of missionaries in China, Japan, India, Turkey and Mexico, and our studies of these countries, with the aid of maps which have been given us, have been most interesting. We have a library containing thirty volumes.

This year our society has been happy to make life members of Mrs. E. A. Harrison and Mrs. J. C. Goodrich—an expression of love and appreciation for their prayerful, devoted efforts for many years in this branch of our church work. The present officers of the society are: President, Mrs. Herbert E. Wetherbee; vice-presidents, Mrs. E. M.

Harrison and Mrs. F. J. Merriam ; secretary and treasurer, Mrs. John A. Rice.

And now at this seventy-fifth anniversary of our beloved church, we are glad to report a "Cradle Roll" just formed in connection with our auxiliary. The children, our most precious gems for our Diamond Jubilee. May they help to bring the light to earth's dark places, and in the years to come know the joy of being "co-laborers with Christ."

The Christ stands before us and says "Come to me." You say "*Must I?*" He answers "*You may.*" He will not even say "You must." *You may* and *duty* loses itself in privilege.

CRADLE ROLL, ORGANIZED APRIL 29, 1902.

Eleanor Spruill,	Christina McLeod Ritchie,
Robert Keyes Thompson,	Stanley Booth Illingsworth,
William Wesley McDonald,	James Macdonald Memmott,
Ruth Harriet McMillin	Frederick William Memmot,
William Allen Newton,	William Wallace Richmond,
Herman Locke Carlisle,	Alice Jones,
Stuart Brookings Carlisle,	Helen Aldrich Jones,
Margaret Coyle Barber,	George Robert Chilson,
Norman Lafayette Millard,	Francis William Warren,
Alice Maud Hayden,	Matthew David Lowrie,
Eleanor Christie Merritt,	Franklin Henry Whitney,
Elizabeth Naomi Leitch,	Margaret Anna Whitney,
John Palmer Leitch,	Durant Hunter Richmond
Arthur Leitch,	Wallace E. Brown,
Margaret Wardrop Cousins,	Charles Howard Lewis,
Helen Kean Cousins,	Raymond Cutler,
Lois Crum Macphail,	Howard Gillies.

Mary Quackenbush Richmond.

Extracts from Address on Congregational Liberty.

ANNA L. DAWES.

I am to say a few words to you upon our heritage of freedom, Congregational Liberty. More than three score years and ten have written themselves into the living epistle of this church, but still it is young with an immortal youth. A song of praise sounds in all our ears. The joy of today is the joy of freedom, but not as in the ancient jubilee a joy of freedom after bondage. Rather it is the joy of children gathered in the Father's house, to tell over the things which the Lord hath wrought for three generations, to rejoice in the good hand of our God. This festival comes to a church of the order of freedom, whose name gathers up the fellowship of saints, and whose rule and order is liberty. It is with overflowing joy we give thanks, in an atmosphere compounded all of freedom. The silver trumpet rings out clear and full with a song of praise—the sound of them that triumph, the voice of them that feast. For on the posts of your doors is written Congregational freedom, and over your altar shines the promise of Christian liberty.

We are free born. "The Jerusalem which is above is free which is our mother." Yet this liberty becomes but a vain boast unless we stop now and then to see what it means. What does it do for us? What have we learned in these seventy-five years—which yet were years of service, not of servitude—of the value of this our birthright?

I have wished that we should use this season to consider some little corner of our great opportunity, lest we sell our birthright for pottage mixed at larger hearths. For it is only too true that of late, in our happy liberty, we are day by day forgetting our opportunity, making haste to barter our freedom from very carelessness. Over and over we make the gate of liberty a way of entrance for alien methods and foreign ideas. We need to learn a reason for the faith that is in us, and swear a new loyalty to its altars, upholding its banner with new strength.

Thus there is a special fitness in considering at such a time as this what it means to be of the Pilgrim faith, and in rejoicing over some of its opportunities. Three ways in which this freedom exhibits itself have become so familiar we have forgotten their very existence—Method, Thought, Fellowship—and it is in these terms that I would consider it. It is in the light of this three-fold freedom that each Congregational church stands out in such sharp outline. It is this individualism which makes this church loom so large. In Method, in Thought, in Fellowship it has shown forth the way of freedom, the high thought, the communion of saints. A living branch, the life of the Vine clothed it with ever new beauty and hung it with the purple glory of the fruit.

As you have walked in the way of freedom, the nursing mother of your thought was liberty. How have your ministers made this pulpit count for freedom till, a city set upon a hill, its light has shone over the whole world, witnessing from its beginning through every decade to truth, righteousness, the Father's love, to the Apostolic succession of saints, to the freedom of the faith, the brotherhood of man, the spirit in the world; witnessing today with elo-

quent words to the constant and perpetual manifestation of God, and with more eloquent life showing Him forth unto His children.

And in the web of life woven by this whole community, this church freely served in a gracious fellowship. In laborings oft, in watchings constant, in all that befell the Kingdom of God instant in season, a long roll of men and women have stood in this place as good servants of the Master who shall find His talents grown one hundred fold.

I would speak to you of the church, not of religion. Religion is of all times and all churches. But today we speak of the church, the church which expresses this religion and is the body of Christ; the church which gives love its opportunity to become deed; turns faith into the life of the Spirit. The actualization of religion is given us by the church—outward and visible sign of inward and spiritual grace.

The church means more to women than we always remember. We are oppressed with the narrowness of life. Beyond our control it falls to us to be concerned with details, and bricklaying was never inspiring even for temple walls. But the methods of the church are applied to great problems, her thoughts go on high emprise, her fellowship widens with the seas, and breaks all barriers. As scholar in the school of spiritual life, as individual thinker, as apostle to the world, the church gives woman her opportunity. What woman does for the church is of little moment. It is what the church does for her that we need to consider—her open heaven, not her treadmill. What does it not mean, then, when the church comes to her with no rule of life, no scheme of thought, no barred fellowship, but in the freedom of the Spirit opens every way to the

Infinite, through every spiritual affinity and human fellowship leading to the Divine, in that perfect freedom which is the privilege of children.

See how the heavens opened to the women who counted themselves of the company of Jesus. Think of Mary, companioning with angels and arch-angels; of Elizabeth and Anna, severe and saintly prophets of a new earth and a new heaven; of her, an outcast, who exchanged the ways that lead to death for the immortal holiness of the saint; of that mother whose ambitions for her sons widened unto the thrones of God; of the Gentile woman whose faith served to batter down the immemorial walls of race, and of the sisters whose perpetual grace it is to have furnished the Lord Christ with friendship. Where shall you find more diverse beginning, where so great a common glory grown therefrom, through Him who made these women gates of single pearl in His New Jerusalem? New thought, new life came richly to them all, and in their footsteps we still walk, following our Lord in His great fellowship.

To us of the New England churches this freedom to choose and to think and to feel has become so common that as I have said we do not always count its worth; the freedom of method in the church is to us so thoroughly the habit of life that we forget its meaning and its value. We forget that we are free to express our own life, that no present exigency or custom of other environment can be made to fit the body of our growing. Too frequently we forget the dignity of our calling and that freedom does not always mean freedom to change. In this restless time it is often a liberty to stand still. In eager haste we have sometimes given up the old in this fancied freedom, and forgotten that each of our Congregational habits is a stone in a

memorial pillar. The children of our churches do not know why deacons serve, nor what protest lies in a simple sacrament, nor the grandeur of a long prayer, nor the unique glory of the teaching sermon. We have a way in these and other things—our own way—I plead for its remembering.

Freedom of thought means a Gospel to the mind, and that—that chiefly—is the Congregational glory. By all the light that broke on John Robinson, by the magnificent severity of Cotton Mather, by the grandeur of that will which Edwards invoked, by the clear faith of Horace Bushnell, we are bound to find the truth for our own time. Thought is our birthright; for us, children of light and leading, there is a high and solemn duty to men's thinking, a duty belonging to the liberty of our way, and not to be lightly forborne. Other churches may seek the wanderer in different fashion, we are bound to reason with him; other folds may worship in splendid ritual, ours must seek an open communion with the Almighty; other pulpits may develop the Christian man through his work, we must teach him. It is for this we are sent. And by this token we must with courage face the unknown truth, with sincerity welcome the unwelcome idea. We may not shrink from any new interpretation or draw back from any path of investigation. But reverently, vigorously, with a firm hold on what is still good—and only that—we must go before the army of God, in the very van of progress, for this most difficult, most disheartening and yet most inspiring of all duties, the discovery of new truth, the trying of the spirits to see whether they be of God. The safety of truth, the vital power of thought, the right of the single conscience—these things are ours—ours as a church—ours

every man and woman of us. To this end we must not hinder any development, must seek all help. So we may rise on the equal wings of faith and love to the very foot of the throne.

Again as a method and thought, so in fellowship, it is for us to go on to perfection. We are of one family with him who calls God Father; whether he names that name in narrowest word, or in vaguest philosophy, him we welcome to the household of faith. Nay more, we seek everywhere, in all lands and all classes, for these our brethren. We believe in the Holy Ghost. In such high and holy fashion do we hold this our Trinitarian faith that we seek and find our God in every revelation, and would fain open the blind eyes of our brethren to Him who stands everywhere in their midst. So it is that we come to the darkest missionary field, with a consuming zeal, for there we meet and make known our God; and so it is that where the clashing classes turn perplexity into discord, we work with our Master in courage and hope. To every heathen of the slums, to every pagan of the land of darkness we hold out the hand of a brother. The free children of the truth find in him, not alone the child of God, but the indwelling Spirit, and count him the brother of today, the saint of an eternal tomorrow.

The children of the Pilgrim name are free only that they may serve. In the olden time the servant who went forth on the Day of Jubilee came back to serve. Of his own choice, in the midst of the great gladness, with joy in his heart, he gave himself up to his Lord for service. And with the mark of the listening ear they marked him. So by the listening ear are we marked servants of the Highest. Where our Master calls we walk with ready step in the un-

tried path; when our Lord speaks we listen, eager for the new truth; where our Christ dwells we go to serve Him and His children. And thus in method, in thought, in fellowship, we are free to serve, and rejoice with the great shout that for so many years we have kept the faith, and in solemn covenant pledge ourselves to more loyal devotion for all the years that we and our children shall live upon the earth.

The Woman's Home Missionary Society

MRS. DAVID A. ANDERSON

The existing organization of the Woman's Home Missionary Association came into being in the autumn of 1882, and at the instigation of our beloved Mrs. Munger. Many of us had just been stirred by the thrilling address of Miss Sibyl Carter, then one of the teachers of the New West Education Commission, and the time seemed ripe for the formation of a society that should help to further such work as hers.

A group of women whose names have always been associated with missions met for this purpose at the home of our sainted sister, that mother in Israel, Mrs. A. E. Babbitt. Among them were Mrs. Jas. T. Robinson, Mrs. A. P. Butler, Mrs. T. T. Munger, Mrs. W. W. Freeman, Mrs. Edwin Thayer, Mrs. Shepard Thayer, Mrs. Wm. Martin. Other names were soon added to our list. Mrs. Jewett, Mrs. Hunter, Mrs. Goodrich, Mrs. G. L. Rice, Mrs. Barber and others "of whom the greater part remain unto this present, but some are fallen asleep." Mrs. H. G. B. Fisher was elected president, Mrs. Babbitt vice-president and the junior member was elected secretary and treasurer. Mrs. Fisher's residence was out of town so large a part of the year that she could rarely meet with us, so within a year from that time Mrs. Jas. T. Robinson was elected president. Her beautiful prayers and deep, Christian personality blessed our circle for a long time. She was succeeded by Mrs. Martin, whose leadership proved a great

source of strength, and the inspiration of her bright, Christian character still cheers and strengthens us, when we sometimes meet at her home for our mite box opening.

Mrs. Arthur Robinson has also served us as president; then Miss Dora Barber, and then our own Mrs. Coyle lent the help of her cheerful and broad Christianity to the office for a term of years. Now we have Mrs. W. S. Garland for president. In the early life of our society we had an hour for our meetings in the midst of the sewing society's afternoon, but when the sewing became so imperative that there seemed to be no time for us, we withdrew, and held our monthly meetings by ourselves on Fridays at Mrs. Babbitt's, "where prayer was wont to be made." Early in Dr. Coyle's pastorate, however, when the Tuesday afternoon meetings were regularly established, we gladly consented to take one of the Tuesdays of each month for our home missionary meeting and this has continued until the present time.

During our first year we became auxiliary to the Woman's Home Missionary Association of Massachusetts and we have done most of our work through that society.

We have sought to be of use to the home missionaries who are doing our work on the frontier, to whom we have sent barrels of clothing, reading matter, etc., first trying to discover their needs and then buying, to meet them, as good articles of wearing apparel as if for ourselves, sometimes sending money for a new little organ for the struggling church. We have sent scholarships to western colleges—money to build parsonages, in order that precious lives need not be sacrificed by reason of exposure in illy built houses in cold climates.

We have sent scholarships to Booker T. Washington's Tuskegee, and barrels and barrels of clothing there and to other colored schools in the south. Our voluntary offerings at monthly meetings would not have been sufficient for all this, so we have sometimes when having a definite object in view made definite requests for aid from persons not in the habit of attending our meetings, and we have record of many a generous response to such appeals from persons who realize with us that our relationship to our purse is not that of ownership, but of stewardship.

The smallest amount raised in any one year was \$10.00, the first year of our existence; the largest was \$545.00, in 1896. This sum is only part money, and part the value of barrels sent. The total sum raised and dispensed up to 1902, money and value of barrels together, amounts to \$3189.00. "These are our sheaves!" Perhaps of few of us would the Master say, "She hath done what she could," but we have sent our prayers with our pennies, and when our offerings have been smaller than we wished we have rejoiced to remember that He who could so multiply the few loaves and fishes that thousands might be fed, has still such power that in His hands our small offerings may be so multiplied that they may be made the means of bringing blessing to many.

And so we still mean to go forward in the spirit of the Master, with undiminished zeal, with undaunted courage, and with love for mission work all over the wide, wide world! And in His name we are trying to help save America to save the world!

The Woman's Association

MRS. ROSCOE L. CHASE

The desire to bring to all a more perfect understanding of the various parts of the church work led to the organization on September 11, 1894, of The Woman's Association.

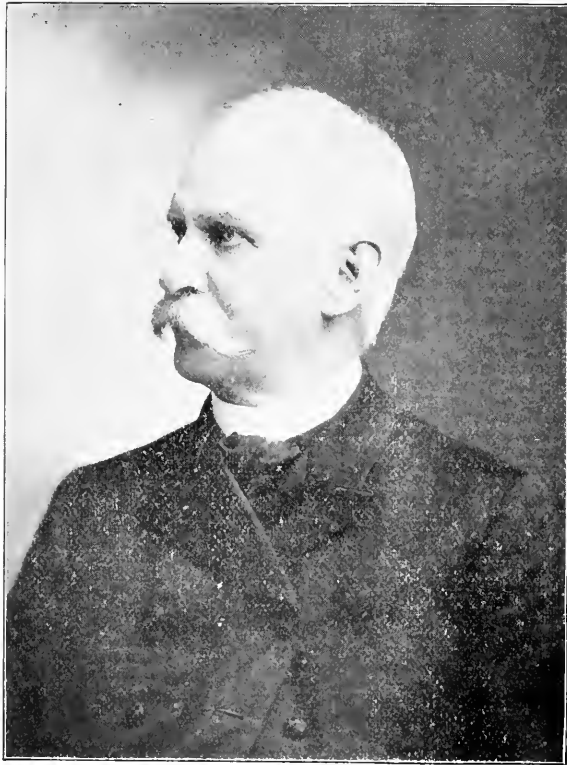
Its components were naturally all the societies in the church carried on by women.

The aim was to promote unity of purpose and increased efficiency of effort. Meetings are held quarterly and reports are given from each society of work accomplished during the three months, and of hopes and plans for the future.

The association appoints the flower committee and aids the pastor and Sunday School superintendent in any social or relief work which is required.

Since organization the association has had four presidents—Mrs. Geo. W. Chase, Mrs. J. C. Goodrich, Mrs. A. E. Richmond and Mrs. C. H. Cutting, who is at present in office.





1871-REV. LEWELLYN PRATT-1877

The Fellowship of the Church

REV. LEWELLYN PRATT, D. D.

This anniversary ought not to pass without deepening the sense of fellowship and strengthening its bonds. So much is latent and unexpressed in ordinary times that only occasions call out, that it is well to mark distinct seasons and epochs in order to appreciate what really exists. It is so in the family, in the neighborhood, in the nation. We do not know how much of family affection, of neighborliness or of patriotism there is till some occasion calls them out. Let unusual joy or sorrow come to any family, and hitherto undemonstrative neighbors flock to testify their interest. Let the country make its call at some great crisis, and patriots spring up on every side. So in church life. In ordinary times the fellowship seems to exist only in name—members of the same church scarcely know each other.

Our tendency is to regard the church as incidental and convenient, not essential; and, contrasting the individual and his personal faith with the outer system—the church—to look upon the church as only an instrument for saving individual souls, to be taken up and used according to the exigencies of individual life. It can be depended upon in certain times of need, and withdrawn from, or not used, when that individual need is not felt. Men naturally desire to combine and to cooperate, but the reality, the essence of religion is not to be found in this combination;

it must be in the individual soul in its solitary and secret hold upon the life that is given it in Jesus Christ.

Now we admit that personal faith is the essential matter, and that the outward system or organization is nothing except so far as it has living, believing souls in whom, through whom and for whom it exists—as in our fundamental Congregational principle that the church is composed of regenerate souls. We make this inner personal faith the root and base of our church system; and in that sense it is primary, and the system secondary and subordinate. But is this the right way of looking at the matter—this contrasting of the two, the inward and the outward, personal faith and the church, as if they were rivals, different in trend and brought into artificial combination with one another, as if they could exist separately? We might as well discuss the question which is the more important, the body or the members of the body—they belong to one great whole, each incomplete without the other.

For what is personal faith? What is its character and nature? Is it private because it is personal? Is it solitary because it is individual? Can faith be conceived of as isolated, separated and alone? Can you confine its action to the secrecy of the separate and solitary soul? In its very essence it is union, it is the act through which admittance is gained into a body—the Body of Christ. Through faith the soul is newly begotten, begotten into a family, born of God into membership, communion, companionship, citizenship, born into a household, a society, a commonwealth, a kingdom. The soul that believes, that lays hold of Christ, is by that very act introduced into the relationships of corporate life. All the figures by which the church is repre-

sented emphasize this—the vine, the family, the body, the temple. As a branch, the wild and lawless separate soul is grafted into a stock with the other branches; as a waif and orphan, the regenerated one is brought in and made a child of a household—"He setteth the solitary in families:" as a member detached, it is made an integral and reciprocal part of the body; as a living stone, now shaped and fitted, it is builded into the holy temple—so that as Paul writes to the Ephesians: though "ye were separate from Christ, alienated from the commonwealth of Israel and strangers from the covenants of the promise, having no hope and without God in the world; now in Christ Jesus ye that once were far off are made nigh, so that ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Himself being the chief corner stone, in whom each several building fitly framed together groweth into a holy temple in the Lord, in Whom ye also are builded together for a habitation of God in the spirit."

Christian faith cannot in its very nature be a solitary affair of the isolated, individual man, it cannot by the necessary law of its being. For its object—God Himself—is no self-contained Being, living for Himself alone; He is the God of love and communion, and the faith that is fed from such a source, which is inbreathed by the spirit of Divine union, such a faith must be social and corporate in its very nature, for it is like its source, and it has a social and corporate character in its very formation. One has said that if you could conceive the soul that is new-created in Christ placed under a spiritual microscope and examined by some scientific eye that was able to read its secrets, it

would be said: "This is a creature that evidently belongs to a greater whole. Its construction proves that it is adapted to social intercourse, it has in it the ligatures, joints and sinews by which it could be knit into an articulated body. It would be possible to suggest the probable structure of that larger body by close examination of this fragment."

At the very first, when there was but one man who apprehended Him and made confession of his faith, Christ declared that that carried with it the principle of fraternity, the germ of community. When Peter cried out "Thou art the Christ," our Lord saw in that confession of faith, the beginning of the structure of His church. "Thou art Peter, and upon this rock will I build My church." The object of faith is social—a Triune God; the inward motives of faith are social also. Instead, then, of imagining that each individual man in his faith, in his religious character stands and acts alone, and has afterwards for reasons of expediency to unite himself with other believers into a church; instead of its being a matter of indifference or personal choice whether the believing soul shall be joined to the church, the very nature of faith requires it; and that faith is open to grave suspicion which does not seek immediately the ordained fellowship of the church. There, in that ordained system, in that society prepared for it with all its ministries and correlated duties, the new-born soul is enabled to realize and train and practice those social characteristics which belong to its essential construction, it begins to exercise those relationships that are vital to its growth. In submitting to this form of combination it is not taking up some strange or artificial agency, rather it is coming to itself, discovering its own character, realizing its

own natural possibilities, it is fulfilling its own inherent necessities, it is calling out its gifts, testing its powers, securing its growth. And while we cannot say that there is no true faith that is not incorporated into a church, we must believe that those who hold themselves aloof miss something of their complete development, something lies dormant and unused. I believe that this instinct of church-fellowship has always been strong in this church, whose anniversary we are now celebrating. I remember well in the five or six busy years that I spent here, the natural and unquestioning way in which those who accepted Christ as the Master of their lives came into the church. They came, not grudgingly, but as a matter of course, not asking, "why must I join the church?" but came, cheerfully and eagerly, like children coming home. It always seemed to me one of the surest signs of the healthiness and genuineness of the spiritual work here.

I have preferred thus to call attention to the radical or fundamental plan of fellowship, rather than to methods for maintaining it. These latter are all suggested by the comprehensive figures under which the church is represented in the New Testament.

It is a "household"—an establishment or organized kingdom of work, in which there are varied activities, all united under a system and moving under a fixed law and an orderly plan. And fellowship here is to be secured by trained and masterful skill, each doing his own allotted task and cooperating harmoniously with the rest for the accomplishment of the great common purpose.

Or it is a "family" in which kinship makes its claim, and where each soul has its place and worth in the simple fact that it belongs there. And fellowship here means

consideration, care and sympathy; and that to be a Christian brother or sister shall be claim enough, imperative and conclusive, and that all shall be made to feel at home.

Or it is a "body" organized and knit into unity to be the harmonious agent of the indwelling spirit. And fellowship here is secured by such closeness of union and intercommunication that one heart shall beat within, and that if one member suffer all suffer with it, and such that Christ may make Himself known and find clear expression through it.

Or, once more, it is a "temple" symmetrical and beautiful, in which each stone has its place numbered and fitted and laid in course according to the architect's plan, a sacred and purified building of which it can be said "God is there." And fellowship there is exhibited by submitting to such shaping and polishing in individual experience that each living stone can find place and contribute its share to the grace and symmetry of the whole. The Persians have a proverb "A stone fit for a wall is not left to lie in the roadway," and the soul that has been shaped by grace is not to lie unused, it must find its niche in the uprising temple, itself supported by the courses that have been built before, and in turn furnishing support for those that are to follow.

This anniversary, I said, ought to deepen this sense of fellowship. What continuity of life there has been here! How the faith and the patience and fidelity and self-sacrifice of seventy-five years ago and of each succeeding year has made this church what it now is! These reminiscences in which we have indulged have revealed to us the family to which we belong, the stock into which we have been grafted, the courses of the temple upon which we have been built. This review ought to inspire us with greater honor

for this church of Christ—the gathering together and enhancing of the separate and individual gifts and graces of the single lives that here have been evolved and developed. These pastors whose names you have been repeating have no more made the church than the church has made them, and all these others whose memories you bear in grateful remembrance are holding you in grateful love. What testimonies have come from those long absent of the enduring hold upon their affections this communion has made! A church of Christ! what earthly organization, what society or club or fraternity can compare with it? This fellowship which takes hold of our very being, calls out our best powers, puts into exercise our highest aspirations and deepest sympathies, unites us in the best work, holds us together in unselfish devotion to one and the same Lord and Master, animates us with one sanctifying spirit and trains us to dwell and work together in the Father's house of many mansions! It is this fellowship that explains the joy of these services.

And this service of communion with which we complete the series, what is it but the recognition of our fellowship with Christ and with each other? I rejoice with you that you have made this a part of your regular church order and growth, and not as is too often on such occasions an irregular piece of acting, a kind of dress-parade or a representation before the world of how the service is conducted. You meet tonight not to profess that you ought to be in union and fellowship, but to pledge yourselves anew to your Master and to welcome to this continued history those who are to perpetuate it for the next generation.

And those who come tonight to acknowledge their family relation, to take the place that has waited for them in the temple, will they not always remember this occasion, and will you not always remember them? And shall they not be fully received, not as those who have simply "declared their intention," but as full citizens and sons, and have their place and duty at once assigned? And shall they not at once feel the recognition and welcome, and take their place not as strangers but as children?

Young friends, you have been absent for a while, now you have come home—take the joy and freedom and loving service of your Father's and our Father's house?

And now, dear friends of this dear old church, let us set our faces towards the future with courage and faith augmented by the memory of the past and by this fresh accession to our numbers. We prize the names of those who have gone before just in proportion as they gave themselves unselfishly to the good of man and the glory of God. If it was good for them to encounter difficulty, to bear burdens, to work faithfully, it will be good for us. If it was good for them to sow that which they should not reap, it must be good for us to keep right on sowing—others are to come after us. We are the heirs of a great and precious heritage, and "to whom much has been given of them will much be required."

APPENDIX

APPENDIX A

THE ANNOUNCEMENT OF THE ANNIVERSARY. CONGREGATIONAL CHURCH 1827-1902

The First Congregational church of North Adams, Massachusetts, will celebrate its seventy-fifth anniversary from May 11th to May 15th.

The anniversary sermon will be preached Sunday morning, May 11th, by Rev. Dr. Theodore T. Munger. In the evening the pastor, Rev. William L. Tenney, will review the history of the church.

Tuesday and Wednesday will be given up to short sketches of church work and tributes to former members. One session will be devoted to woman's work.

Tuesday afternoon a supper will be served in the chapel to invited guests, and a reunion will be held in the parlors.

Tuesday evening an address will be given by Rev. Dr. Washington Gladden.

Wednesday evening there will be an address by Rev. Dr. Lewellyn Pratt, and our anniversary will close with the celebration of the Sacrament of the Lord's Supper.

We hope to welcome many who have occupied our pulpit at different times,—President Henry Hopkins, Dr. John Bascom, Dr. Addison T. Ballard, Rev. George A. Jackson, President Alfred T. Perry and Rev. Dr. Lyndon Crawford.

As one of our friends you are most cordially invited. If it will be possible for you to attend, kindly notify the chairman of the committee.

JENNIE PAUL GOODRICH,
 GEORGE W. CHASE,
 HARRIET A. BENTON,
 Committee on Invitation.

APPENDIX B

LIST OF ANNIVERSARY COMMITTEES

General Committee—Deacon M. C. Jewett, Deacon A. McDougall, Deacon G. W. Chase, Deacon James E. Hunter, Mr. Edwin Bond, Mr. C. H. Cutting, Mr. Thomas Sykes, Mr. E. B. Penniman, Mr. Daniel Barber, Mr. J. Q. Erwin, Mr. W. H. Bixby, Mrs. Sarah P. Porter, Mrs. Elizabeth Harrison, Mrs. Lettie Warren, Mrs. Fannie Dibble, Mrs. W. B. Parmelee, Mrs. J. A. Rice, Mrs. F. P. Pearson, Mrs. Mary H. Williams, Mrs. J. C. Goodrich, Miss Annie B. Jackson, Mrs. Mary C. Coyle.

Finance Committee—Mr. T. W. Sykes, Mr. J. E. Hunter, Mr. D. J. Barber, Mr. E. B. Penniman, Mr. James McGowan.

Nominating Committee—Mrs. J. P. Goodrich, Mrs. Lettie Warren, Mrs. Fannie Dibble, Deacon J. E. Hunter.

Committee on Invitation—Mrs. Jennie Paul Goodrich, Mr. George W. Chase, Miss Harriet Benton, Mr. C. Q. Richmond.

Program Committee—Rev. W. L. Tenney, Mrs. C. H. Cutting, Mrs. G. W. Chase.

Printing Committee—Mr. Herbert Wetherbee, Miss Harriet Benton, Mr. and Mrs. A. W. Hunter.

Entertainment Committee—Deacon D. A. Anderson, Deacon George French, Mrs. John A. Rice, Mrs. F. P.

Pearson, Mr. and Mrs. John Bond, Mrs. W. W. Richmond, Mr. C. Q. Richmond, Mr. E. A. Bond, Mrs. Lettie Warren.

Reception Committee—Mr. J. E. Hunter, Mr. W. W. Butler, Mr. C. H. Cutting, Mr. T. W. Sykes, Mrs. C. H. Williams, Mrs. Shepherd Thayer, Mrs. John P. Coyle, Miss Nellie Perry, Miss Anna Jackson.

Picture Committee—Mrs. D. A. Anderson, Mrs. Anna D. Baker, Mrs. Elizabeth T. Wright, Mr. L. M. Barnes, Mr. A. F. Davenport.

Floral Committee—Miss Jennie Whitney, Mrs. D. J. Burbank.

Ushers—Mr. A. Hunter, Mr. E. Barnard, Mr. J. Q. Erwin.

Refreshment Committee—All the Ladies' Aid Society.

APPENDIX C

WATCHWORDS FOR THE ANNIVERSARY MEMBERS, WHO
CAME INTO THE FELLOWSHIP OF THE
CHURCH MAY 14TH, 1902.

From a sermon preached by Rev. John W. Yeomans, our first pastor, June 22, 1828, in the school house, corner of Main and Eagle streets,—selected by his daughter, Mrs. Louisa Yeomans Boyd: "We can know nothing of things spiritual but what we learn of Him. It belongs therefore to us to receive His testimony with implicit confidence. We must not expect any spiritual light from inquiries pursued by our own reason without the help of Christ. The Kingdom of God consists in righteousness and peace and joy in the Holy Ghost, in believing, the pious state of the soul towards God as revealed in the Lord Jesus Christ."

From Rev. Addison Ballard, D. D., acting pastor from May 1, 1865 to April 1, 1866: "Try to make the world

better and you will be made better and happier by the world." 1. Sam. 3:10—"Speak, for thy servant heareth." Jer. 3:4—"My Father, Thou art the guide of my youth." Matt. 6. 6.—"Pray to thy Father which is in secret."

From Rev. Washington Gladden, D. D., pastor of the church from April 1, 1866, to March 23, 1871: "Read in the new version, 2. Cor. IV; 5, and remember that the grace of God comes into your lives not to find lodgment there, but to be multiplied and distributed. Every good gift of God, light, hope, comfort, courage, is given you to be multiplied. You are multipliers of God's grace. That is your business in the world."

From Rev. Lewellyn Pratt, D. D., pastor of the church from Dec. 7, 1871, to Sept. 1, 1876: "The last beatitude," Revelation, 22:14. "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city."

From Rev. Theodore T. Munger, D. D., pastor of the church from Dec. 11, 1877, to Nov. 4, 1885. *The communion address in "Lamps and Paths" entitled "Vows assumed" from which these sentences are taken: "Never doubt the wisdom of what you now do, if you are consciously honest in it. What you are doing is right and wise. It is a step taken towards God; it is putting your hand in the hand of your Eternal Friend. There can be no mistake in such an act."

From your present pastor, William L. Tenney: "Keep Jesus Christ at the very center of your intellect, your affections, your will. Never be afraid to trust His Spirit, wherever leads the way." John 12:32. "While ye have the light, believe in the light, that ye may become sons of light."

*A copy of "Lamps and Paths" was presented to each "Anniversary Member" by Dr. Munger.

From the loved pastor whose grave is among us,—
 Rev. John Patterson Coyle, D. D. “Young people, it is not a
 Godless nor a Christless fulness of life you are enjoying.
 It is the fulness of God and it was made and is being in-
 creased continually by the Christ. I bid you make the
 most of it, not imagining that the Christ life is lean and
 meagre, or chiefly represented by touch-nots.”

Names of those received into the church. By letter—
 Louis C. Chase, Mrs. Edith M. Chase, Freelove Clark, Mrs.
 Helen L. Gallup. On profession of faith—Ethel Beer,
 Mabel Beer, George B. Chase, Florence L. Ford, Clarence
 W. Gallup, Francis E. Hardenbergh, Harry Hayden, Ster-
 ling Higley, Daisy L. Kerr, Jessie Kerr, John McIntosh,
 James McGowan, Agnes M. Malcolm, Thomas C. Mal-
 colm, Joseph L. Malcolm, Cecilia Parkhurst, Clara J.
 Parkhurst, Norman Parkhurst, John H. Rice, Annie H.
 Squires, Ada M. Squires, Harriet Stroud, Helen Bernice
 Sweeney, Parker G. Tenney, Raymond Tufts, J. Crichton
 Taylor, Margaret C. Taylor, Christine C. Taylor.

APPENDIX D

LIST OF SUNDAY SCHOOL SUPERINTENDENTS*

1848-1849, Deacon David C. Rogers.

1849-1851, Deacon Robert W. B. McLellan.

1852-1853, Deacon Henry Chickering.

1854, Deacon J. E. Marshall.

1855-Probably until 1862, Deacon Samuel Gaylord.

1862-1867, No record of the superintendents.

†1867-1875, Deacon George B. Perry.

* We find no record in the Church Book until January 11, 1849, when it appears that Deacon Rogers, “Supt. of the Sabbath School,” made a report. It is probable that the pastors acted as superintendents for at least part of the time before this date.

† The name of the superintendent does not appear on the records during all this period, but the fact that Deacon Perry’s name appears first upon the Sunday School committee warrants the belief that he was superintendent.

- 1876, Mr. H. M. Harrington.
1877-1882, Deacon George W. Chase.
1883-1884, Deacon George B. Perry.
1885, Mr. F. Demond.
1885, Mr. W. W. Butler.
1886, Mr. H. B. Potter.
1887, Mr. F. S. Smith.
1888-1889, Deacon George B. Perry.
1890-1893, Mr. Franklin B. Whitney.
1894, Mr. R. L. Chase.
1895, Mr. Edwin Barnard.
1896, Mr. H. E. Wetherbee.
1897, Mr. R. A. Thompson.
1898-1900, Deacon George W. Chase.
1901, Lyman R. Allen.
1902, W. S. Garland.

APPENDIX E

OUTLINE OF DEDICATION OF THE CONGREGATIONAL
CHURCH.*

"Showers early in the morning, later a beautiful day," says a diary. Rev. Addison Ballard was supplying in our pulpit though he lived at Williamstown. Rev. Ezekiel Russell and Dr. Robert Crawford, former pastors, were in the pulpit. The 1073 hymn in "Sabbath Hymn Book" was read by Mr. Russell, Mr. Ballard reading 29th chapter 1st Chronicles and 21st chapter Revelation. The invocation prayer, Rev. Calvin Durfee of Williamstown. Hymn 1038, Mr. Edwin Rogers led a chorus of eighteen members in a beautiful anthem; Mr. Chas. Darling was at the organ. Mr. Russell preached the dedicatory sermon texts Lev.

*Contributed by Mrs. J. P. Goodrich.

19th chapter 30th verse and Psalm 96th, 6th verse. Mr. Ballard read letters and gave public thanks to the donors in that inimitable way of his. Dr. Crawford followed in the dedicatory prayer. The choir sang the 100th Psalm in anthem. Benediction by Dr. Russell.

In the evening a sermon by Dr. Crawford, 8th Psalm was read, 1074 and 989 hymns were sung, followed by communion.

Some of our neighbor guests were Hon. H. L. Dawes, Henry Chickering, formerly members of this parish, Rev. J. E. Walton, Wm. C. Plunkett, President Mark Hopkins, Professors Hopkins, Bascom, Perry and Griffin.

APPENDIX F

FAVORITE HYMNS OF SOME OF OUR OLDER SISTERS*

Am I a Soldier of the Cross, Mrs. Deacon Gould, Mrs. David Rogers.

Oh Could I Speak the Matchless Worth, Mrs. Deacon McLellan.

Nearer My God to Thee, Mrs. Maria Gould.

O for a Closer Walk with God, Mrs. Levi Stearns, Mrs. John Orr.

Rise My Soul and Stretch Thy Wings, Mrs. Sarah R. Pennington.

Watchman Tell Us of the Night, Mrs. Louisa Loomis.

There is a Land of Pure Delight, Mrs. E. Russell.

Rock of Ages Cleft for Me, Mrs. Jacob Chase, Mrs. H. L. Dawes, Mrs. James Marshall, Mrs. Susan Blackinton, Mrs. Charles Butler, Mrs. Martha Potter.

My God How Endless is Thy Love, Mrs. Henry Chickering, Mrs. Albert Paine.

*Nearly this entire list was found in memoranda of Mrs. J. T. Robinson.

I'm a Pilgrim and I'm a Stranger, Mrs. Deacon Munn,
Mrs. Dr. Hawkes, Mrs. Thomas Holbrook.
Sweet the Moments Rich in Blessing, Mrs. F. Robinson.
My Faith Looks Up to Thee, Mrs. Dr. Crawford, Mrs. W.
W. Freeman.
How Gentle God's Commands, Mrs. A. P. Butler.
Must Jesus Bear the Cross Alone, Mrs. Albert Brown, Mrs.
Edwin Thayer.
Jerusalem My Happy Home, Mrs. Levi Randall.
Jesus Lover of My Soul, Mrs. John Doane, Miss Rhoda
Streeter, Mrs. Wm. Erwin.
O Worship the King All Glorious Above, Mrs. Janette
Elliot Keeler.
Come Thou Fount of Every Blessing, Miss Amelia Mc-
Lellan.
How Firm a Foundation, Mrs. Truman Paul, Mrs. J. T.
Robinson, Mrs. J. B. Jackson.
Blest Be the Tie that Binds, Mrs. Wm. Martin.
Come Holy Spirit Heavenly Dove, Mrs. Eliza Babbitt.
Jesus Thy Name I Love, Mrs. T. T. Munger.
One Sweetly Solemn Thought, Mrs. Harriet R. Merriam.
Father Whate'er of Earthly Bliss, Mrs. Elizabeth Cone.
Love Divine, All Loves Excelling, Mrs. James Flagg.
Jesus Savior, Pilot Me, Mrs. A. Richardson.
My Jesus as Thou Wilt, Mrs. E. Rogers.

APPENDIX G

It should be noted in this volume that the beautiful individual communion service presented to the church by Mr. John Parkhill of Fitchburg was first used at the communion season on the first Sunday of the new year—1903.

Doctor Gladden's address was lost in the mails and it was deemed necessary to print an abstract. Before the final binding of this volume, however, the manuscript was recovered and the complete address was inserted in place of the abstract. While this has disturbed the numbering of the pages, it will save our readers from the disappointment of not having the whole of this inspiring address.

